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# CATALOGUE OF SYRIAC MANUSCRIPTS

IN

## THE BRITISH MUSEUM,

ACQUIRED SINCE THE YEAR 1838.

BY

### W. WRIGHT, LL.D.

ASSISTANT KEEPER OF THE MSS.

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PART I.

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PRINTED BY ORDER OF THE TRUSTEES.

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AND BY

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1870.

THE HISTORY OF

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BY

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THIS volume is the first part of a Catalogue of the Syriac Manuscripts in the British Museum, in continuation of that compiled by Dr. F. ROSEN and the Rev. J. FORSHALL, and published by order of the Trustees in 1838. The whole work, which has been drawn up by Dr. W. WRIGHT, the Assistant Keeper of the Manuscripts, includes descriptions of the Nitrian Collection and a few other volumes acquired since that date. This first part comprises the classes of Biblical Manuscripts and Service-Books. The second part, containing the remaining classes, is already in the press. It will be accompanied by a Preface and Indices.

The publication of this volume has been considerably delayed, owing to the first impression having been destroyed by the fire at the premises of Mr. WATTS, the Printer, in Gray's Inn Road, on the 19th of March last.

CH. RIEU,

KEEPER OF THE ORIENTAL MSS.

15th December, 1870.





14. The twelve minor Prophets. Fol. 219 a.

15. Jeremiah; including the Lamentations and the Prayer of Jeremiah. Fol. 234 b.

16. Ezekiel. Fol. 258 b.

17. Daniel; including the Song of the three holy Children, Bel, and the Dragon. Fol. 278 a.

18. The book of holy Women, *כְּתוּבַת הַקְּדוֹשִׁים*; viz.

a. Esther. Fol. 287 a.

b. Judith. Fol. 290 a.

19. Ezra and Nehemiah. Fol. 296 a.

20. The book of Jesus the son of Simeon, called the son of Sirach: *כְּתוּבַת יֵשׁוּעַ בְּרִי יְסִיחוֹן*. Fol. 306 a.

21. The three books of the Maccabees; viz.

a. 1st Maccabees. Fol. 320 a.

b. 2nd Maccabees. Fol. 334 a.

c. 3rd Maccabees. Fol. 346 a.

22. The discourse of Josephus (Josippus) on Eleazar, Shamūnī (Samona), and her seven sons (also called 4th Maccabees): *מִלְּפִי יוֹסֵפִים בְּרִי יְסִיחוֹן*. Fol. 351 b.

23. The first book of Esdras, translated from the Septuagint version: *כְּתוּבַת עֶזְרָא*. Fol. 360 a. Subscription: *אֲנִי הַמְּסַבֵּר אֶת הַמִּשְׁתָּה*. Fol. 360 a. Sub-

24. The book of Tobit, translated from the Septuagint version: *כְּתוּבַת תּוֹבִיָּת*. Fol. 368 a.

25. a. The first epistle of Baruch: *אֶתְרֵי בָרֻךְ בְּרִי יְסִיחוֹן*. Fol. 373 a.

b. The second epistle of Baruch. Fol. 374 a.

To several of the books short notes are prefixed, giving some account of the writer, date, etc.\*

The name of the scribe was Abraham b. Yeshūa', called *אֲבִיחַי*, from the village of Koşūr, near Māridin; and he wrote the volume in the convent of S. Mary Deipaa, called Beth Marcus, at Jerusalem. This appears from the following notes.

Fol. 47 b. *אֲבִיחַי בְּרִי יְסִיחוֹן הַמְּסַבֵּר אֶת הַמִּשְׁתָּה בְּבֵית מָרְקוּס בְּיְרוּשָׁלַיִם*. Fol. 47 b.

Fol. 77 a. *אֲבִיחַי בְּרִי יְסִיחוֹן הַמְּסַבֵּר אֶת הַמִּשְׁתָּה בְּבֵית מָרְקוּס בְּיְרוּשָׁלַיִם*. Fol. 77 a.

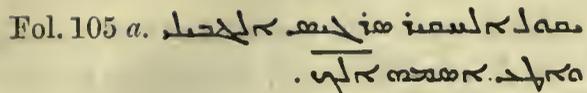
See also foll. 165 b and 320 a.

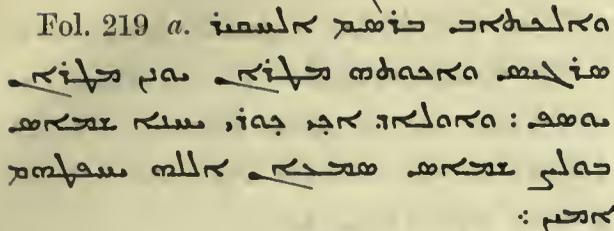
Foll. 199 and 200 were written by me Antonius of Jerusalem: *אֲנִי אַנְטוֹנִיּוֹס בְּרִי יְסִיחוֹן*. Fol. 199 and 200.

Fol. 201 is in the handwriting of me Sergius al-Jubaili, whose name appears in the following Arabic notes.

Fol. 77 a. *אֲבִיחַי בְּרִי יְסִיחוֹן הַמְּסַבֵּר אֶת הַמִּשְׁתָּה בְּבֵית מָרְקוּס בְּיְרוּשָׁלַיִם*. Fol. 77 a.

\* As in the Bodleian and Vatican MSS. mentioned in a previous note.

Fol. 105 a. 

Fol. 219 a. 

Foll. 2 and 373—376 (which are vellum) are in a different hand from any of the above, but the writer has not recorded his name.

On fol. 1 stands the following note: "This MS. is the property of Dr. Adam Clarke, of Millbrook, Lanch<sup>o</sup>."\*

[Egerton 704.]

## II.

Paper, 10½ in. by 6¾, consisting of 263 leaves, some of which are much torn, especially foll. 1, 2, 8, 10, 23, 24, 26, 115, 262, and 263. The quires, signed with letters, were originally 30 in number; but of these the first (with the exception of a single leaf), the second, and the last, are now missing. Leaves are also wanting after foll. 2, 8, 22, 23, and 260. There are from 21 to 27 lines in each page. This volume is written in a good, regular hand of the xiii<sup>th</sup> cent. Some Syriac vowels have been added by the scribe, and other hands have inserted numerous Greek vowels, as well as the points *rukkākh* and *kushshāi*, both in red and black ink. It contains—

The Pentateuch, according to the Pēshīṭṭā version; viz.

Genesis, marginally divided into 35 sec-

tions (ܡܠ). Fol. 1 a. The missing portions are: ch. i. 1—iv. 12, v. 11—xvii. 10, xviii. 5—27, xxiii. 8—xxiv. 11, xxxi. 53—xxxvi. 4, and xxxvi. 30—xxxvii. 15.

Exodus, divided into 26 sections (ܥܘ). Fol. 42 b.

Leviticus, divided into 20 sections (ܘܠ). Fol. 101 a.

Numbers, divided into 26 sections (ܥܘ). Fol. 147 b.

Deuteronomy (sections not marked throughout). Fol. 212 a. The missing portions are: ch. xxx. 1—20, and xxxii. 14—xxxiv. 12.

A few lessons (ܠܘܨܝܘܢܝܘܬܝܢ) have been marked on the margins; e.g. foll. 40 b, 41 b, and 44 b. There are also many marginal notes and glosses, chiefly in Arabic, by different hands.

[Add. 14,671.]

## III.

Vellum, 10¾ in. by 8½, consisting of 230 leaves, many of which, especially in the first half of the volume, are much stained and slightly mutilated. It seems to have originally consisted of 24 quires, signed with letters (see fol. 61, ܘ; fol. 71, ܘ; fol. 100, ܠ; fol. 110, ܘ; fol. 151, ܘ; etc.) Leaves are now wanting after foll. 2, 89, 119, and 230. Each page is divided into two columns, of from 24 to 31 lines. This volume appears to have been the work of two scribes, the one of whom wrote from the beginning to fol. 115, the other from fol. 116 to the end. It was written at Amid, in the year of the Greeks 775, A.D. 464. The character in both parts is a fine, bold Eṣṭrangēlā. Vowels have sometimes been added by a later hand (ܘ, ܘ, ܘܘܘ, ܘ, ܘܘ, ܘܘܘܘ). Foll. 1—6, 9, and 19, have been inserted, to replace lost leaves, apparently about the viii<sup>th</sup> cent. Fol. 10 is of still later date. The contents are—

Four books of the Pentateuch, according to the Pēshīṭṭā version; viz.

\* See the Catalogue of the European and Asiatic Manuscripts in the Library of the late Dr. Adam Clarke, by J. B. B. Clarke (Lond. 1835), p. 203, no. 249.

Genesis. Fol. 1 *b*. Subscription: . על  
. כבוד . כבוד . כבוד

Exodus. Fol. 60 *a*. Title: כבוד . כבוד  
כבודא מידה. Subscription: כבוד על  
. כבודא מידה כבוד

Numbers. Fol. 116 *b*. Title (now almost  
effaced) כבודא כבודא כבוד כבוד .  
Subscription: כבודא כבוד כבוד על  
. כבודא

Deuteronomy. Fol. 177 *a*. Title: כבוד  
. כבודא כבודא כבוד כבוד

Lessons have been marked here and there  
on the margin by a very modern hand; and  
on fol. 179 *a* three various readings are  
noted.

The following portions of the text are  
missing: after fol. 2, Gen. ii. 10—iii. 12;  
after fol. 89, Exod. xxiii. 9—31; after fol.  
119, Num. ii. 34—iii. 25; and after fol. 230,  
Deut. xxxiv. 2 to the end.

As this is believed to be the oldest dated  
manuscript of any portion of the Bible now  
extant, it may be worth while to give a  
collation of some portions of the text with  
Lee's edition.\*

Gen. xlix. v. 1. Omits אמל; אבאבא.  
—v. 2. ליאל, and so always.—v. 4.  
באבא.—v. 5. Omits כבוד.—v. 6. אמלכא;  
אמלכא; ,בבא.—v. 7. Omits אב.—  
v. 11. אבאבא.—v. 13. אבא.—v. 15. אבאבא  
אבא.—v. 16. אבאבא אבאבא.—v. 22.  
אבא.—v. 24. אבאבא; אבאבא.—v. 25.  
אבאבא: אבאבא.—v. 26. אבאבא אבאבא  
אבאבא.—v. 28. אמלכא אבאבא.—v. 30. אבאבא;  
אבאבא אבאבא: אבאבא אבאבא אבאבא  
אבאבא; אבאבא.

Exod. xv. 1—21. v. 4. אבאבא אבאבא;  
—v. 5. אבאבא.—v. 6. אבאבא אבאבא.—  
v. 7. אבאבא אבאבא אבאבא אבאבא.  
v. 14. אבאבא אבאבא.—v. 15. אבאבא;  
אבאבא.—v. 16. אבאבא אבאבא.—v. 19.  
אבאבא; אמלכא אבאבא אבאבא.—v. 20.  
אבאבא אבאבא; אבאבא.

Exod. xx. 1—17. v. 2. אבאבא.—v. 4.  
אבאבא אבאבא; אבאבא אבאבא.—v. 5. אבאבא  
אבאבא.—v. 6. אבאבא אבאבא אבאבא  
(a modern hand has pointed אבאבא and in-  
serted אבאבא).—v. 9. אבאבא אבאבא;  
אבאבא אבאבא.—v. 10. אבאבא אבאבא אבאבא אבאבא;  
אבאבא.—v. 11, אבאבא אבאבא; אבאבא;  
אבאבא אבאבא אבאבא אבאבא אבאבא.—v. 16.  
אבאבא אבאבא אבאבא אבאבא.—v. 17. אבאבא אבאבא  
אבאבא.

Deut. xxxii. 1—43. v. 1. אבאבא אבאבא.—  
v. 2. אבאבא אבאבא; אבאבא אבאבא.—v. 4.  
אבאבא אבאבא אבאבא.—v. 6. אבאבא אבאבא.—  
v. 8. אבאבא אבאבא; אבאבא אבאבא; אבאבא אבאבא  
אבאבא.—v. 9. אבאבא.—v. 11. אבאבא אבאבא.—  
v. 12. אבאבא אבאבא.—v. 17. אבאבא אבאבא.—  
v. 20. אבאבא.—v. 21. אבאבא; אבאבא אבאבא.—  
v. 22. אבאבא.—v. 24. אבאבא.—v. 25.  
אבאבא; אבאבא.—v. 26. אבאבא.—v. 27.  
אבאבא אבאבא אבאבא; אבאבא.—  
v. 33. אבאבא.—v. 35. אבאבא אבאבא.—v. 36.  
אבאבא.—v. 38. אבאבא.—v. 39. אבאבא  
אבאבא.—v. 41. אבאבא אבאבא אבאבא.  
v. 42. אבאבא אבאבא.

\* On this and other manuscripts of the Old Testament  
in the Nitrian collection, see the memoir of Dr. Ceriani,  
"Le Edizioni e i Manoseritti delle Versioni Siriache del  
Vecchio Testamento," in the "Memorie del R. Istituto  
Lombardo di Scienze e Lettere," vol. xi, ii della Serie iii.

On fol. 115 *b*, after the subscription of the  
book of Exodus and the usual doxology,  
there is a note, part of which has been  
erased, and the rest retouched by a later

hand, as it would seem, not always correctly. It runs as follows.

הוסיף לכתובם כתיבא נחמד שפירא מלמ  
לסבב נפוח כפירא נישא אלמא כזי, . . . .  
מעצא . . . . . האדעפא נחבא נוכ  
פמטא מנא לחדא מנעא גלמ. [גלה  
אלמא (sic) . . . . . הנעסא כפמטא  
נעסא, כנעא מן נחל למ ארזא  
נעסא כפמטא נודעא כנעא זכ  
הנעסא נעסא נעסא נעסא נעסא  
כמ נעסא נעסא, לחל לחלמ ארמ.

“Who strengthened His humble servant, and he wrote these books for his beloved friend, the honoured and God-loving priest Mār . . . . ., . . . . . who used diligence and made and bought this volume, (i.e. paid for the writing of it,) for the holy church of . . . . . May the Messiah, through His grace,” etc.

Then follows the date, the letters of which have also been slightly retouched.

חבבא גמ פמטא מנא כעס עבדא  
נעסא נעסא כנעא נעסא כנעא  
נעסא נעסא אלמא כזי, נעסא נעסא  
נעסא נעסא נעסא . . . . .

“This volume was written in the year 775 (A.D. 464), in the city of Amid, in the days of the honoured and God-fearing bishop Mār Mārā\*, . . . . of the Great Church.”†

The next note gives the name of the scribe who wrote the first half of the manuscript, viz. the deacon John. The last line is in part no longer legible.

חבבא חבבא נעסא נעסא נעסא

\* See Assemani, *Bibl. Or.*, t. i. p. 256; Le Quien, *Or. Christ.*, t. ii. col. 992.  
† Instead of *נעסא*, in or during the peace, another word appears to have stood originally in the MS.; viz. *נעסא*, “in the street or court of the Great Church.” See Land, *Anecd. Syr.*, t. i. p. 65, note 3; and the note at the end of Add. 14,489.

נעסא חבבא נעסא . . . . . , חבבא . . . . .  
נעסא . . . . .

Between the last two notes some words are written in large but very indistinct letters, of comparatively modern date, mentioning the name of one John as the possessor of the book.

נעסא נעסא . . . . . (?)  
נעסא נעסא נעסא נעסא נעסא  
נעסא נעסא נעסא . . . . .

On fol. 116 a, near the top of the page, stand in a good clear hand the words: נעסא נעסא נעסא נעסא נעסא; and beneath, in a small hand of the x<sup>th</sup> or xi<sup>th</sup> cent., is a long prayer, apparently extracted from some liturgy, for the Church and all the orders of the clergy, the kings and judges, the rich and the poor. It begins:

נעסא נעסא נעסא נעסא נעסא  
נעסא נעסא נעסא נעסא נעסא  
נעסא נעסא נעסא נעסא נעסא

On fol. 1 a there is some ancient Arabic writing, now no longer distinctly legible.

[Add. 14,425.]

IV.

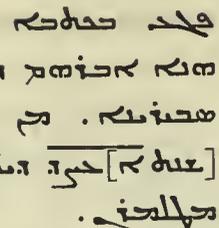
Vellum, 13 $\frac{7}{8}$  in. by 10 $\frac{1}{4}$ , consisting of 95 leaves, several of which are much stained and torn, especially foll. 69 and 86—90. The quires are signed with the Syriac arithmetical figures (see foll. 10, 20, etc.). No less than nine quires and a leaf are missing at the beginning of the volume; and the last two quires are imperfect, leaves being wanting after foll. 88, 89, and 95. Each page is divided into two columns, of from 29 to 33 lines. The character is a large and beautiful Estrangēlā of the vi<sup>th</sup> cent. Vowels have been added in a few







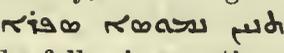


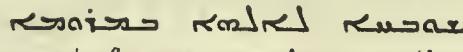
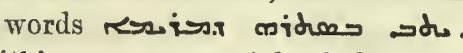
small and modern hand: 

“The wretched Abraham, who is in name a monk, from Beth-Severīna,\* from the convent of Mār Gabriel, fell in with this book in the year 1794 (A.D. 1483). Let him who reads,” etc. [Add. 14,428.]

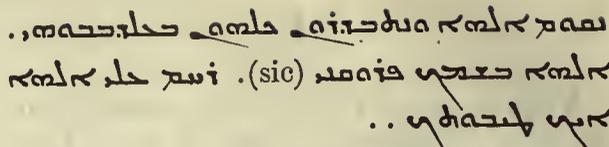
## XII.

Vellum, about  $9\frac{1}{2}$  in. by  $5\frac{3}{4}$ , consisting of 49 leaves, many of which are much stained and torn, especially foll. 1—3, 6, 13, 15—18, 27, 28, 38, and 42. The quires are signed with both letters and arithmetical figures (*e.g.* fol. 18, ; fol. 28, ). Leaves are wanting after foll. 2, 3, 5, 13, 17, 39, 43, 47, and 49. Each page has from 24 to 26 lines. This manuscript is written in a fine, regular Eṣṭrangēlā of the vi<sup>th</sup> cent. and contains—

The book of Deuteronomy, according to the Pēshīṭtā version, . The following portions of the text are missing: ch. i. 21—36, 41—43, ii. 3—19, iii. 10—iv. 5, vii. 5—ix. 10, xi. 11—xii. 17, xxv. 4—xxviii. 26, xxix. 14—24, xxxi. 23—xxxii. 6, and xxxii. 41 to the end. The lessons are rubricated in the text.

On fol. 1 *a* there is written, in a later hand, the commencement of the hymn *Gloria in excelsis*,  arranged so as to form a cross, in connection with the words . Below, within an ornamental nimbus, coloured with black, red, green and yellow, are these words from the Psalms:

\* See Assemani, *Bibl. Or.*, t. i. p. 216.

  
[Add. 14,438, foll. 1—49.]

## XIII.

Two vellum leaves, about 10 in. by  $7\frac{1}{2}$ , both slightly stained and torn, written in double columns of 25 or 26 lines. The writing is a fine, large Eṣṭrangēlā of the vi<sup>th</sup> cent. They contain Deuteronomy, ch. xxxii. 51 — xxxiv. 7, according to the Pēshīṭtā version. [Add. 14,669, foll. 23, 24.]

## XIV.

Three vellum leaves, about  $9\frac{3}{4}$  in. by  $6\frac{3}{4}$ , one of which is much torn. They are written in a good, regular hand of the ix<sup>th</sup> cent., with occasional Syriac vowels. There are from 28 to 32 lines in each page. These are fragments of a Nestorian manuscript of the book of Deuteronomy, according to the Pēshīṭtā version; viz. fol. 1, ch. xii. 11 — 31; fol. 2 *a*, ch. xv. 8 — 14; fol. 2 *b*, ch. xv. 18 — xvi. 2; and fol. 3, ch. xxvi. 2—xxvii. 9. [Add. 14,668, foll. 1—3.]

## XV.

A vellum leaf, about  $10\frac{1}{2}$  in. by  $6\frac{5}{8}$ , much torn. It contains Deuteronomy, ch. iii. 21 — iv. 17, according to the Pēshīṭtā version, written in a good, regular hand of the x<sup>th</sup> cent. [Add. 14,669, fol. 22.]

## XVI.

Vellum, about  $9\frac{3}{4}$  in. by 7, consisting of 325 leaves, many of which are much stained and a few slightly torn (especially foll. 68,

76, 77, 79, 86, 87, 89—193, and 318—325). The quires, 34 in number, are signed with letters; **ⲛ**, **ⲙ** and **Ⲏ** are incomplete, leaves being missing after foll. 185, 312, 313, 319, and 325. The number of lines in each page varies from 18 to 23. This manuscript is written in a good, regular hand of the x<sup>th</sup> or xi<sup>th</sup> cent., with numerous Syriac vowels and diacritical marks. It contains—

Those books of the Old Testament which constitute, according to the Nestorian division, the **ⲕⲓⲃⲏ ⲛⲉⲗⲉⲧⲉ** (see Add. 12,138, foll. 74 *a*, 303 *b*, and Add. 7150). The text is that of the Pēshittā version. They are—

1. The book of Joshua, **ⲕⲃⲁⲛⲁ ⲕⲃⲁ**  
**ⲕⲓⲃⲏ**. Fol. 1 *b*.

2. The book of Judges, **ⲕⲃⲁ ⲛⲉⲑⲉⲛⲁ**  
**ⲕⲓⲃⲏ ⲁⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁ**. Fol. 36 *b*.

3. The two books of Samuel (undivided),  
**ⲕⲃⲁⲛⲁ ⲕⲃⲁ**. Fol. 70 *a*.

4. The two books of Kings (undivided),  
**ⲕⲃⲁ ⲛⲉⲑⲉⲛⲁ ⲕⲃⲁ**. Fol. 147 *a*. The sub-  
scription however is: **ⲕⲃⲁ ⲛⲉⲑⲉⲛⲁ**  
**ⲕⲃⲁ ⲛⲉⲑⲉⲛⲁ**.

5. The Proverbs of Solomon, **ⲕⲃⲁ**  
**ⲕⲓⲃⲏ ⲕⲃⲁⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁ**. Fol. 225 *b*.

6. The Proverbs of Jesus the son of Sirach,  
or Ecclesiasticus, **ⲕⲃⲁ ⲛⲉⲑⲉⲛⲁ ⲕⲃⲁ**. Fol. 250 *b*.

7. The book of Ecclesiastes or Koheleth,  
**ⲕⲃⲁ ⲛⲉⲑⲉⲛⲁ ⲕⲃⲁ**. Fol. 289 *b*.

8. The book of Ruth, **ⲕⲃⲁ ⲛⲉⲑⲉⲛⲁ**  
**ⲕⲃⲁ**. Fol. 297 *b*.

9. The Song of Songs, **ⲕⲃⲁ ⲛⲉⲑⲉⲛⲁ**  
**ⲕⲃⲁ ⲛⲉⲑⲉⲛⲁ ⲕⲃⲁ ⲛⲉⲑⲉⲛⲁ**. Fol.  
301 *b*.

10. The book of Job; **ⲕⲃⲁ ⲛⲉⲑⲉⲛⲁ**  
**ⲕⲃⲁ ⲛⲉⲑⲉⲛⲁ**. Fol. 305 *b*.

The following portions of the text are missing: 1 Kings, xxii. 8—27; Job, xii. 9—xiv. 5, xv. 29—xvii. 14, xxviii. 24—xxxiii. 9, and xlii. 11 to the end.

Each book is divided into sections, which

are numbered on the margin, and a second numeration is carried through the entire volume, giving 164 sections in the whole **ⲕⲓⲃⲏ ⲛⲉⲗⲉⲧⲉ** (see fol. 324 *b*, and Add. 12,138, fol. 303 *b*).

[Add. 14,440.]

## XVII.

Vellum, about 9½ in. by 5½, consisting of 60 leaves, the first of which is slightly stained and soiled. The quires, seven in number (of which the first is missing), were originally signed with arithmetical figures (see fol. 52, **ⲕ**), but are now numbered with letters. There are from 19 to 23 lines in each page. This volume is written in a beautiful, regular Estrangēlā, and dated A. Gr. 910, A.D. 599. Greek vowels have been added by a later hand (**ⲁ ⲛ ⲉ ⲟ ⲁ**). It contains—

The book of Joshua, according to the Pēshittā version, commencing with ch. iv. 7. Subscription: **ⲕⲃⲁ ⲕⲃⲁⲛⲁ ⲕⲃⲁ**.

Some of the lessons are rubricated in the text, the end of each being indicated by the letter **ⲛ**; others are marked on the margins by references to an index, **ⲕⲓⲃⲏ ⲛⲉⲗⲉⲧⲉ**, which is now lost.

On fol. 60 *a* there is a long note, stating that this manuscript was written in the year 910, and collated with another copy of the school of the Armenians. The names of the man at whose expense it was transcribed, and of the convent to which he gave it, were altered by the hand of a person from the village of Kēphar-Darīn, who added a few lines, informing us that the manuscript was incorporated with the library of the convent of Mār Daniel at Kēphar-Bil **ⲕⲓⲃⲏ ⲛⲉⲗⲉⲧⲉ** (?), near Antioch, when Thomas was abbat, the priest Simeon his deputy, and the priest Moses librarian. The name of this man has in turn been erased by one Yazdīn bar Dūmā (?).







נעם כעסו כח כחיו כעב . הל גומו  
כח נילא חל סלפא ויגלוי דפסג דלמלא  
נעבס חלמא כעסויא קאכאמ .

A note on fol. 157 *b* informs us that this book was presented to the convent of S. Mary Deipara by Yakirā bar 'Abbās of Tagrit; and an addition, in a different hand, written over an erasure, adds that he did so through the brothers Matthew and Abraham, monks of Tagrit (see Add. 17,102, fol. 59 *b*):  
חבא קינל קח כחא כח  
קינל חילא קינל קינל קינל :  
כח כחא קינל קינל קינל .  
כחא קינל קינל קינל .

קח קינל קינל קינל קינל קינל  
קינל קינל קינל קינל קינל (sic)  
קינל קינל קינל קינל קינל קינל  
קינל קינל קינל קינל קינל קינל .

On this page, as well as on foll. 158 *a* and 1 *a*, we find anathemas written by different hands.  
[Add. 14,431.]

XXIII.

Vellum, about 8½ in. by 5⅔, consisting of 19 leaves (Add. 14,442, foll. 47—65) one of which (fol. 55) is much stained. Leaves are wanting after fol. 54 and at the end. Each page has from 19 to 21 lines. This manuscript is written in a fine, regular Estrangēlā of the vi<sup>th</sup> or vii<sup>th</sup> cent. A few Greek vowels have been added by a later hand on foll. 48 *b* and 49 *a* (Α η ο α). It contains—

Part of the first book of Samuel, קהאמא  
לכאמא (running title, fol. 64 *b*, קהאמא  
לכאמא), according to the Peshittā ver-  
sion.

The missing portions of the text are: ch.  
ii. 29—xvii. 57, and ch. xx. 34 to the end.

Of the lessons, some are rubricated in the

text, and others are marked by a later hand on the margin.

On fol. 48 *a* there is a note, recording that this book belonged to the brothers Matthew, Abraham and Theodore of Tagrit:

קח קינל קינל קינל קינל קינל  
קינל קינל קינל קינל קינל קינל .

Just above this, there is another note, stating that in the year 1517 of the Greeks, A.D. 1206, twelve brethren from Syria entered the convent of S. Mary Deipara:  
כחא קינל קינל קינל קינל קינל  
קינל קינל קינל קינל קינל קינל .

[Add. 14,442, foll. 47—65.]

XXIV.

Vellum, about 9⅝ in. by 6½, consisting of 73 leaves, several of which are much stained and torn, especially foll. 1—9, 58, 68 and 69. The quires, eight in number, are signed with letters. A leaf is wanting after fol. 67. Each page has from 21 to 23 lines. This manuscript is written in a beautiful, regular Estrangēlā, by the deacon Sābā of Rās'ain, and dated A. Gr. 1035, A.D. 724. Greek vowels have been occasionally added by a later hand (Α η θ ο α). It contains—

The first book of Kings, קהאמא  
לכאמא, according to the Peshittā  
version, the text extending, however, as far  
as 2 Kings, ch. ii. 18. Subscription: קהאמא  
לכאמא קהאמא קהאמא קהאמא  
לכאמא. The chief portion of the text  
missing is 1 Kings, ch. xxii. 20—34. The  
lessons are marked in the text in the usual





## XXIX.

Vellum, about  $10\frac{1}{8}$  in. by  $7\frac{3}{4}$ , consisting of 39 leaves, two of which, foll. 3 and 4, are slightly stained and torn. The quires, six in number, seem to have been originally signed with letters (see fol. 26). Several leaves are wanting at the beginning, and one leaf after fol. 10. Each page is divided into two columns, of from 19 to 22 lines. The writing is a fine, clear Estrangēlā of the vi<sup>th</sup> cent. This manuscript contains—

The Proverbs of Solomon, according to the Pēshittā version. Running title, **ⲕⲁⲗⲁⲙ**. Subscription, fol. 39 *a*, **ⲕⲁⲗⲁⲙ ⲁⲗⲉ ⲙⲟⲩ ⲓ ⲙⲁⲗⲁⲓ**. The missing portions are: ch. i. 1—v. 9 and ch. xii. 13—xiii. 4.

Of the lessons, some are rubricated in the text, whilst others have been noted on the margins by a later hand.

[Add. 17,108.]

## XXX.

Vellum, about  $8\frac{1}{2}$  in. by  $5\frac{1}{4}$ , consisting of 37 leaves (Add. 14,443, foll. 35—71), some of which are much stained and slightly torn, especially foll. 38, 39, 50, 51, 66, 67, and 69. It does not appear how the quires were originally signed, but they have been marked at a later period with Coptic ciphers (**Ⲙ** 2, **Ⲛ** 3, **Ⲁ** 4, **Ⲏ** 5, **Ⲕ** 6), and also, though incorrectly, with Syriac letters. Leaves are wanting at the beginning and end. Each page has from 21 to 24 lines. The writing is a fine, regular Estrangēlā of the vi<sup>th</sup> or vii<sup>th</sup> cent., without vowels. This manuscript contains—

The Proverbs of Solomon, according to the Pēshittā version, from ch. v. 20 to ch. xxxi. 29. Running title, e.g. fol. 38 *b*, **ⲕⲁⲗⲁⲙ**. The lessons are rubricated in the text.

[Add. 14,443, foll. 35—71.]

## XXXI.

Vellum, about  $8\frac{1}{2}$  in. by  $5\frac{1}{8}$ , consisting of 27 leaves (Add. 14,443, foll. 72—98). The quires were originally signed with arithmetical figures (e.g. fol. 78, **Ⲙ**), but at later periods with Coptic ciphers (e.g. foll. 84 and 96) and Syriac letters, both incorrectly. Leaves are wanting at the beginning and end, as well as after foll. 77, 78, 79, 81, 82, 83, 87 and 97. Each page has 19 or 20 lines. This manuscript is written in a beautiful Estrangēlā of the vi<sup>th</sup> or vii<sup>th</sup> cent. and contains—

1. The book of Koheleth or Ecclesiastes (running title, e.g. fol. 74 *b*, **ⲕⲁⲗⲁⲙ**), according to the Pēshittā version. Fol. 72 *a*. The missing portions of the text are: ch. i. 1—17, iv. 16—v. 7, v. 18—viii. 17, ix. 8—xi. 3, and xii. 14 to the end. One lesson has been marked on the margin by a later hand, fol. 80 *b*.

2. The book of Wisdom (running title, e.g. fol. 85 *b*, **ⲕⲁⲗⲁⲙ ⲕⲁⲗⲁⲙ**).\* Fol. 82 *a*. The missing portions of the text are: ch. i. 1—v. 7, v. 17—vii. 13, vii. 23—viii. 21, x. 21—xi. 21, xv. 3—xvi. 26, and xvii. 6 to the end.

Some writing at the foot of foll. 88 *a* and 95 *a* has been carefully erased.

[Add. 14,443, foll. 72—98.]

## XXXII.

Paper, about  $10\frac{3}{8}$  in. by  $7\frac{3}{4}$ , consisting of 255 leaves, some of which are more or less injured by water, especially at the end. The quires, signed with letters, are 26 in number. There is a lacuna after fol. 245, and several leaves have been lost at the end.

\* This manuscript has been used by de Lagarde in editing the text of the book of Wisdom. See his *Libri vet. Test. apocryphi Syriace*, 1861.













text. Subscription, fol. 42 a, **על לחכמה**

**✠ כעס ל כעסו כעסו כעסו**

On fol. 42 b are the following notes, similar to those in Add. 14,428 and 14,430.

מאריאן ל כעסו כעסו כעסו  
. מלכא כעסו כעסו כעסו : אלה  
כעסו כעסו כעסו כעסו  
כעסו כעסו . כעסו כעסו .  
. כעסו כעסו כעסו כעסו  
כעסו כעסו כעסו כעסו  
. כעסו כעסו . כעסו כעסו  
כעסו כעסו כעסו כעסו  
. כעסו כעסו . כעסו כעסו  
כעסו כעסו כעסו כעסו  
: כעסו כעסו כעסו כעסו  
: כעסו כעסו כעסו כעסו

“This book of Ezekiel and all its companion volumes, for it was the last of the whole Testament, were finished in the holy convent of the Specula (or Watchtower), which is near the city of Rās’ain, on the 1st of Nīsān, in the year 1037 (A.D. 726), during the time of office and administration of Mār Constantine, the bishop, of that convent, and of Mār Simeon the abbat, and of Mār Theodosius the steward; through whose prayers may the sinner Sābā obtain mercy, the deacon (and) scribe of Rās’ain, who wrote, and did not make a single blotted tau in the whole Testament. Amen and Amen.”

כעסו כעסו כעסו כעסו :  
. כעסו כעסו . כעסו כעסו .  
כעסו כעסו כעסו כעסו  
כעסו כעסו : כעסו כעסו  
כעסו כעסו . כעסו כעסו .  
כעסו כעסו . כעסו כעסו  
כעסו כעסו כעסו כעסו

✠ כעסו כעסו כעסו כעסו

“The pious Mār Constantine, bishop of

Māridin, who is of the same convent of the Watchtower, used diligence and made this Testament (i.e. paid for the writing of it), for the preservation of his living (kindred),” etc.

כעסו כעסו . כעסו כעסו  
כעסו כעסו כעסו כעסו  
. כעסו

Then in red letters: **כעסו כעסו**  
כעסו כעסו : כעסו כעסו  
. כעסו כעסו כעסו כעסו  
. כעסו כעסו

“O Lord, that hast compassion on all, have mercy on the abbat Mār Constantine, who . . . . . \* to the writer, on the completion of his Testament. Amen and Amen.”

On fol. 43 a, still in the handwriting of Sābā, stands the following anathema: **כעסו**  
כעסו כעסו כעסו כעסו :  
כעסו כעסו כעסו כעסו :  
כעסו כעסו כעסו כעסו :  
כעסו כעסו כעסו כעסו :

After this we read: **כעסו כעסו**  
כעסו כעסו כעסו כעסו  
כעסו כעסו כעסו כעסו  
. כעסו כעסו . כעסו כעסו  
. כעסו כעסו

“And upon Sergius and Šarrai (?) and Romanus, disciples of my lord the abbat, who used diligence in (the matter of) this Testament (i.e. contributed towards the payment for it), may there be mercy at the day of judgment.”

Below there is written in a different hand, doubtless that of one of the persons named: **כעסו כעסו**  
כעסו כעסו כעסו כעסו  
. כעסו כעסו כעסו כעסו  
כעסו כעסו כעסו כעסו

\* The meaning of the words **כעסו כעסו** is not clear.



























of Beth-Severina: \* *ܠܘܘܘܢܐ ܠܘܘܘܢܐ*  
 .(sic) *ܠܘܘܢܐ ܠܘܘܢܐ*

On fol. 1 *b* are the following words, carelessly written by a monk of Tagrit, who visited the convent of S. Mary Deipara: *ܠܘܘܢܐ ܠܘܘܢܐ* (sic) *ܠܘܘܢܐ ܠܘܘܢܐ* [ܘܢܐ ܠܘܢܐ] *ܠܘܘܢܐ* (sic) *ܠܘܘܢܐ ܠܘܘܢܐ* (sic) *ܠܘܘܢܐ ܠܘܘܢܐ* . *ܠܘܘܢܐ ܠܘܘܢܐ*  
 [Add. 14,429.]

LXI.

Vellum, about 9 $\frac{7}{8}$  in. by 6 $\frac{5}{8}$ , consisting of 62 leaves, some of which are much stained and torn, especially foll. 2, 21, 22, 40, and 60—62. The quires are signed with letters, but only *α* and *β* are complete, leaves having been lost both at the beginning and end, as well as after foll. 1, 2, 3, 4, 12, 40, 41, 42, 50 and 61. Each page has from 20 to 24 lines. This manuscript is written in a large, beautiful Estrangēlā, by the same hand as Add. 14,429, about A.D. 719, and contains—

The book of Isaiah, according to the recension of Jacob of Edessa.† The index to the *ܠܘܘܢܐ* is wanting, as well as the following portions of the text: ch. i. 1—ii. 21, iii. 12—vii. 2, vii. 15—viii. 1, viii. 12—xii. 2, xiii. 8—20, xix. 3—25, xxxv. 2—xl. 3, xl. 16—xlv. 6, xlv. 17—xlvi. 1, li. 3—lvii. 1, lxiii. 9—lxv. 24, lxvi. 1—3, and lxvi. 5 to the end.

The lessons are indicated on the margins in red ink, the end of each being marked by the letter *ܘ*. On the margin of fol. 14 *b*

\* See Assemani, *Bibl. Orient.*, t. i. pp. 215, 216.

† See Ceriani, *Monumenta Sacra et Profana*, t. ii. fasc. i., p. xi.; t. v. fasc. i., p. 7 etc.

the words *ΔΔΙΔΑΝ* and *ΔΔΙΔΑΝΙΜ* are written in rather elegant characters; and there are many various readings and notes throughout the volume.

[Add. 14,441.]

LXII.

Eight vellum leaves, about 6 $\frac{7}{8}$  in. by 5 $\frac{1}{4}$ , all more or less stained and torn. They are neatly written in the Palestinian character, and seem to be of the x<sup>th</sup> or xi<sup>th</sup> cent. There are from 15 to 18 lines in each page. These are—

Fragments of a manuscript of the Psalms, containing a translation from the Septuagint, in the Palestinian dialect.\* The portions remaining are: Pss. xliii. 11—26, xlv., xlv., xlvi., lxxvii. 48—65, lxxx., lxxxii. 1—9, lxxxix., and xc. 1—12.†

[Add. 14,664, foll. 22—29.]

\* See il Conte Miniscalchi Erizzo, *Evangeliarium Hierosolymitanum*, Verona, 1861-64; *Memoria del Conte Miniscalchi Erizzo intorno all' Evangeliaro Gerosolimitano*, estr. dal vol. ix., serie iii. degli Atti dell' Imp. Reg. Istituto Veneto di Scienze, Lettere ed Arti, Venezia 1864; Land, *Anecdota Syriaca*, t. i. pp. 43, 44; Nöldeke, *Beiträge zur Kenntniss der Aramäischen Dialecte*. ii. Ueber den christlich-palästinischen Dialect, in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Band xxii., p. 443 etc.

† Of this manuscript Dr. Land writes as follows, *Anecd. Syr.*, t. i, p. 44. "Praeter pericopas quasdam Evangelicas, Hymnos duos ecclesiasticos et Psalmos erui integros 45, 46, 47, 82, 90 (juxta numerationem Hebraicam), aliorum (44, 49, 50, 56, 57, 78, 91) partes. Hebraicam dico numerationem; nam ipsa fragmenta, mirabile dictu, e versione Septuaginta interpretum in media Palaestina Aramaice reddita sunt. Aestate anni 1859 animi causa Londinum redux, datam occasionem missam facere nolui et paulo clariore solis luce adjutus ea folia denuo inspexi, quae tunc, exceptis duobus, inveni sub eodem catalogi numero in codicem compacta."











recent signatures (letters) are not always correct. Each page is divided into two columns, of from 22 to 27 lines. The character is a large, regular Estrangēlā of the v<sup>th</sup> or vi<sup>th</sup> cent. Fol. 173 has been repaired with paper, about the xii<sup>th</sup> cent. This manuscript contains—

The four Gospels, according to the Pēshīṭṭā version; viz.

S. Matthew, fol. 1 *a*; beginning with ch. vi. 25.

S. Mark. Fol. 49 *b*.

S. Luke. Fol. 85 *b*.

S. John, fol. 142 *b*; ending with ch. xx. 25.

The lessons are indicated on the margins by several hands, none of them so old as the text.

The larger sections have been marked by two hands. The more ancient employs the letter *ܡ* (i.e. *ܡܫܝܚܐ*), with or without another letter prefixed, e.g. *ܡܫܝܚܐ*, etc., *ܡܫܝܚܐ*, etc., up to *ܡܫܝܚܐ*; the other uses the ordinary method of numeration. They seem, however, to disagree in all the Gospels, except that of S. Matthew. [Add. 14,453.]

## LXVII.

Vellum, about 14 $\frac{3}{4}$  in. by 11 $\frac{3}{4}$ , consisting of 135 leaves, some of which are much stained and torn, especially foll. 5, 9, 10, 49, 56, 59, 60, 62, 68, 100, 134 and 135. Owing to the imperfect condition of the volume, the number of quires cannot be accurately stated; nor does it appear how they were originally signed. At present, the last signature is *ܠܕ* (fol. 125 *a*). Leaves are wanting at the beginning and end, as well as after foll. 1, 3, 4, 5, 6, 7, 8, 9, 49, 52, 65, 68, 70, 81, 84, 87, 99, 101, 133 and 134. Each page is divided into two columns, of from 15 to 21 lines. The writing is a large, beautiful Estrangēlā of the vi<sup>th</sup> cent. This manuscript contains—

The four Gospels, according to the Pēshīṭṭā version; viz.

S. Matthew. Fol. 1 *a*. Missing portions: ch. i. 1—viii. 32, ix. 11—35, x. 22—xi. 4, xi. 19—xiv. 17, xiv. 30—xxii. 2, xxii. 16—xxiii. 25, and xxiii. 35 to the end.

S. Mark. Fol. 8 *a*. Missing portions: ch. i. 1—xii. 43, xiii. 10—21, and xiii. 34—xiv. 66.

S. Luke. Fol. 16 *a*. Missing portions: ch. viii. 29—39, ix. 14—36, x. 12—17, xii. 25—46, xiii. 19—xiv. 16, xv. 4—xvi. 5, xix. 23—xxii. 24, xxii. 58—xxiii. 35, and xxiv. 17—29.

S. John. Fol. 90 *a*. Missing portions: ch. iv. 10—23, iv. 47—v. 5, xii. 36—49, and xiii. 9 to the end, with the exception of a few words from ch. xix. 41 and ch. xx. 2, 4, 7, 8 (fol. 135).

The Ammonian sections and Eusebian canons are marked in the text with red ink, e.g. fol. 1 *a*, *ܘܕ*, *ܘܕ*; and at the foot of each page there is a harmony of the Gospels; e.g. fol. 1 *a*:

ܘܕ	ܘܕ	ܘܕ	ܘܕ
ܘܕ	ܘܕ	ܘܕ	ܘܕ
..	ܘܕ	ܘܕ	ܘܕ

Some lessons are rubricated in the text, and many more have been noted by later hands on the margins.

[Add. 14,455.]

## LXVIII.

Vellum, about 10 $\frac{5}{8}$  in. by 6 $\frac{3}{4}$ , consisting of 61 leaves, some of which are much stained and torn, especially foll. 1—3, 8, 16, and 58—61. Very few of the remaining quires are complete, nor does it appear how they were signed. Leaves are wanting at the beginning and end, as well as after foll. 1, 2, 4, 6, 7, 8, 16, 33, 39, 40, 44, 53, and 55. Each page is divided into two columns, of from 30 to 40 lines. The writing is a small, Nestorian Estrangēlā of the vi<sup>th</sup> or vii<sup>th</sup> cent.





supplied on paper about the end of xi<sup>th</sup> cent. This manuscript contains—

The four Gospels, according to the Peshittā version; viz.

S. Matthew. Fol. 1 *a*. A leaf is wanting, containing ch. i. 1—17.

S. Mark. Fol. 44 *b*.

S. Luke. Fol. 73 *b*.

S. John. Fol. 120 *b*. A leaf is wanting, containing ch. xvi. 31—xvii. 21.

Colophon, fol. 157 *b*, *על מחברתא דביתא דבבלא*  
*הוה קאמריהו דביתא דבבלא*  
*הוה קאמריהו דביתא דבבלא*  
*הוה קאמריהו דביתא דבבלא*  
*הוה קאמריהו דביתא דבבלא*

The Ammonian sections and Eusebian canons are marked in the usual way, and there is a harmony of the Gospels at the foot of each page. The lessons are rubricated in the text, and many have been noted by later hands on the margins, some of the latter being written with green paint.

On fol. 157 *b* there is a note, in the handwriting of the scribe, stating that this book was collated by Kashish, the Arab, priest of the district called Nahrā dē-Kastra, along with his syncelli John bar Daniel, the Arab, and John, the deacon, of *אמון*, who was also of Arab race. *בביתא דבבלא*

*הוה קאמריהו דביתא דבבלא*  
*הוה קאמריהו דביתא דבבלא*  
*הוה קאמריהו דביתא דבבלא*  
*הוה קאמריהו דביתא דבבלא*  
*הוה קאמריהו דביתא דבבלא*  
*הוה קאמריהו דביתא דבבלא*  
*הוה קאמריהו דביתא דבבלא*  
*הוה קאמריהו דביתא דבבלא*  
*הוה קאמריהו דביתא דבבלא*  
*הוה קאמריהו דביתא דבבלא*  
*הוה קאמריהו דביתא דבבלא*

The name of the scribe appears to have been David, for under the above note we read: *בביתא דבבלא*

(?) *על מחברתא דביתא דבבלא* [add *על*]  
*הוה קאמריהו דביתא דבבלא*

A reader called Šalibā has written his name on the margin of foll. 17 *b* and 18 *b*,

*על מחברתא דביתא דבבלא*  
[Add. 14,458.]

LXXII.

Vellum, about 12 $\frac{3}{4}$  in. by 9 $\frac{3}{4}$ , consisting of 211 leaves, a few of which are stained and torn, especially foll. 1, 11, 120, 210, and 211. The quires are 24 in number, but only one leaf now remains of the first, and two leaves of the third. They were originally signed with both letters and arithmetical figures (e.g. foll. 14 *a*, *μ*<sup>14</sup>; 24 *a*, *μ*<sup>24</sup>; 50 *a*, *μ*<sup>50</sup>; 60 *a*, *μ*<sup>60</sup>; 100 *a*, *μ*<sup>100</sup>; 140 *a*, *μ*<sup>140</sup>; 158 *a*, *μ*<sup>158</sup>; 178 *a*, *μ*<sup>178</sup>), but

have since been incorrectly re-numbered with letters only. Each page is divided into two columns, of from 19 to 24 lines. The writing is a large, regular Estrangēla of the vi<sup>th</sup> or vii<sup>th</sup> cent.; with the exception of fol. 211, which is of the ix<sup>th</sup> cent., and was probably added by the same person who retouched many portions of the older text. This manuscript contains—

The four Gospels, according to the Peshittā version; viz.

S. Matthew. Fol. 1 *a*. The missing portions are: ch. i. 1—v. 16, x. 16—xii. 11, and xii. 44—xiv. 3.

S. Mark. Fol. 50 *a*.

S. Luke. Fol. 89 *a*.

S. John. Fol. 158 *a*.

Colophon, fol. 211 *a*: *על מחברתא דביתא דבבלא*  
*הוה קאמריהו דביתא דבבלא*

The Ammonian sections and Eusebian canons are marked in the text in the usual way, and there is a harmony at the foot of each page. The larger sections are indicated



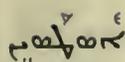
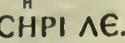










POYAE; fol. 66 *b*, , ΔΤΑΧΗC; fol. 132 *a*, , CHPI AE.

[Add. 14,463.]

LXXIX.

Vellum, about 12½ in. by 9⅝, consisting of 195 leaves, some of which are much stained and torn, especially foll. 1—9, 14, 18, 29 and 30. The quires are 23 in number, but  $\kappa$  and  $\omega$  are very imperfect. They were signed with both arithmetical figures and letters (e.g. fol. 9 *a*, ; fol. 31 *a*, ; fol. 41 *a*, ; fol. 121 *a*, ); but have been since renumbered with Syriac letters, and also with Coptic arithmetical figures (commencing with fol. 191 *a*). Leaves are wanting at the beginning, as well as after foll. 2, 3, 5, 6, 7, 12, 17, 26, 27 and 28. Each page is divided into two columns, of from 21 to 24 lines. The writing is a fine, regular Estrangēla of the vii<sup>th</sup> cent. Foll. 18—30 are part of another codex of about the same age; and fol. 14 is an addition of considerably later date and palimpsest. The volume contains—

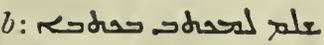
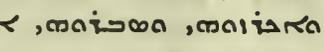
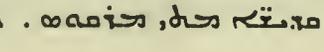
The four Gospels, according to the Peshittā version; viz.

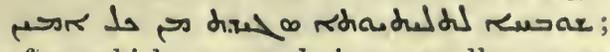
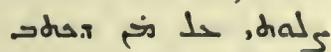
S. Matthew, fol. 3 *a*, commencing with ch. ii. v. 5. The following portions of the text are likewise wanting: ch. ii. 16—v. 20, vi. 3—x. 22 (with the exception of a few words on foll. 6 and 7), xii. 43—xiii. 28, xix. 23—xxi. 9, xxi. 25—xxii. 37, and xxiii. 14—xxiv. 11.

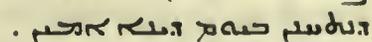
S. Mark. Fol. 42 *b*.

S. Luke. Fol. 79 *b*.

S. John. Fol. 145 *a*.

Colophon, fol. 195 *b*:    

This is followed by the brief doxology: ; after which we read in a smaller, more cursive character: 

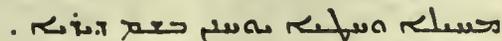


The Ammonian sections and Eusebian canons are marked in the text with red ink, and there is a harmony at the foot of each page (except foll. 18—30). The Eusebian canons (and doubtless the Epistle to Carpianus) were originally prefixed to the volume, for foll. 1 and 2 contain can. v—viii., arranged in columns, with ornamented capitals, etc.

Of the lessons some are rubricated in the text, but many more have been noted on the margins by later hands, Syriac and Greek (see, for example, foll. 10 *a*, 13 *b*, 35 *b*, 43 *a*, 74 *a*, 106 *b*, 108 *a* and *b*, 122 *a*, 123 *a* and *b*, 126 *a*, 175 *a* and *b*, etc.). The beginning and end of each lesson are marked in Syriac by  $\omega$  and  $\chi$ , in Greek by  $\acute{\alpha}\rho$  ( $\acute{\alpha}\rho\chi\eta$ ) and  $\tau\epsilon$  ( $\tau\acute{\epsilon}\lambda\omicron\varsigma$ ).

Fol. 14 is a palimpsest leaf, containing S. Matthew, ch. xxvi. 48—64, elegantly written in the Palestinian character, and perhaps of not much later date than the rest of the volume. On the verso there is an ornament at the top and the figure of a fish on the lower margin.

On the margin of fol. 156 *a* a reader called John has recorded his name: 



[Add. 14,450.]

LXXX.

Vellum, about 10⅝ in. by 7⅜, consisting of 156 leaves, some of which are much soiled and torn, especially foll. 1—5, 10, and 11. Leaves are wanting at the beginning, and after foll. 2 and 10. The quires, 16 in number, are signed with letters; a later hand has numbered them at the top with Coptic arithmetical figures. Each













village of Dair Bali. ܩܘܪܝܢܐ ܕܐܝܪ ܒܠܝܐ  
 ܩܘܪܝܢܐ ܕܐܝܪ ܒܠܝܐ ܕܐܝܪ ܒܠܝܐ ܕܐܝܪ ܒܠܝܐ

On fol. 318 *a*, there is a note in Arabic and Karshūnī, dated A.D. 1699.

في سنة الف وستة مائة وتسعا وتسعين مسيحية ارتسم  
 الخوري سليمان (sic) ساقا (سياقة؟) المسك من يد  
 سيدنا المطران بطرس المكرم الله يرحمنا في دعاء  
 في سنة الف وستة مائة وتسعا وتسعين مسيحية ارتسم  
 الخوري سليمان (sic) ساقا (سياقة؟) المسك من يد  
 سيدنا المطران بطرس المكرم الله يرحمنا في دعاء

On fol. 1 *a* there are notes in Syriac, Arabic, and Karshūnī, but all more or less stained and effaced.

[Add. 17,983.]

LXXXVII.

Vellum, about 10¼ in. by 9½, consisting of 131 leaves, several of which are much stained and soiled, especially foll. 1—3, 38, 39, 53, and 54. The number of quires is now 14, of which the 6<sup>th</sup>, 7<sup>th</sup> and 14<sup>th</sup> are imperfect. How the first six quires were signed does not appear; the last eight are signed with arithmetical figures (e.g. fol. 55 *a*, ܡ; fol. 64 *a*, ܢ; fol. 74 *a*, ܕ; fol. 84 *a*, ٧; etc.). Leaves are wanting after foll. 54 and 61. Each page is divided into two columns, of from 22 to 27 lines. This volume is made up of two parts, foll. 1—54 and foll. 55—131, both written in a fine, regular Estrangēlā of the vi<sup>th</sup> or vii<sup>th</sup> cent. It contains—

: The first three Gospels, according to the Peshittā version; viz.

- S. Matthew. Fol. 1 *b*.
- S. Mark, fol. 55 *a*, beginning with ch. iv.
- 37. One leaf, containing ch. viii. 8—30, is also missing.
- S. Luke, fol. 79 *a*, ending with ch. xxiii. 55.

In the first part of the manuscript, foll. 1—54, the Ammonian sections and Eusebian canons are rubricated in the text, and there is a harmony of the four Gospels at the foot of each page. A few of the canons have also been marked by a Greek hand.

Of the lessons, some are noted with red ink in the text throughout the volume, whilst many more have been marked by different hands on the margins.

On fol. 1 *a* there are two notes, one of which is so much effaced that only a word here and there is legible, amongst others ܩܘܪܝܢܐ ܕܐܝܪ ܒܠܝܐ, "of S. George," in the third line. The other note, which is also partially erased, contains one of the usual anathemas: ܩܘܪܝܢܐ ܕܐܝܪ ܒܠܝܐ

ܩܘܪܝܢܐ ܕܐܝܪ ܒܠܝܐ ܩܘܪܝܢܐ ܕܐܝܪ ܒܠܝܐ  
 ܩܘܪܝܢܐ ܕܐܝܪ ܒܠܝܐ ܩܘܪܝܢܐ ܕܐܝܪ ܒܠܝܐ  
 ܩܘܪܝܢܐ ܕܐܝܪ ܒܠܝܐ ܩܘܪܝܢܐ ܕܐܝܪ ܒܠܝܐ  
 ܩܘܪܝܢܐ ܕܐܝܪ ܒܠܝܐ ܩܘܪܝܢܐ ܕܐܝܪ ܒܠܝܐ  
 ܩܘܪܝܢܐ ܕܐܝܪ ܒܠܝܐ ܩܘܪܝܢܐ ܕܐܝܪ ܒܠܝܐ

[Add. 14,454.]

LXXXVIII.

Vellum, about 12 in. by 9½, consisting of 61 leaves, some of which are slightly stained and torn, especially foll. 37 and 61. The quires are signed with letters (ܡ, fol. 38 *a*; ܕ, fol. 48 *a*), but their number is uncertain, owing to the defective state of the volume. Leaves are wanting at the beginning and end, as well as after foll. 37, 49, and 51.

Each page is divided into two columns, of from 27 to 33 lines. This volume is written in a fine, regular Estrangēlā of the viii<sup>th</sup> cent., with the exception of foll. 9—18, which may be of the x<sup>th</sup> cent. Numerous Syriac vowels and diaeretical marks have been added by a still later hand. It contains—

The first three Gospels according to the Pēshittā version; viz.

S. Matthew, fol. 1 *a*, commencing with ch. xxiii. v. 28.\*

S. Mark. Fol. 10 *b*.

S. Luke. Fol. 34 *b*. The missing portions are: ch. ii. 37—iii. 12, ix. 44—x. 8, xi. 13—37, and xviii. 20 to the end.

The Ammonian sections and Eusebian canons are marked in the text with red ink, and there is a harmony at the foot of each page (except foll. 9—18). Lessons are rubricated in the text throughout the volume.

[Add. 14,451\*.]

## LXXXIX.

A volume consisting of 149 leaves. In its present state, it is made up of parts of three manuscripts, the defects of which have been supplied by the insertion of a few leaves.

I. Foll. 1—87. Vellum, about 11½ in. by 8. The quires, which are nine in number, were originally signed with arithmetical figures (e. g. fol. 28, ۲۲; fol. 58, ۵۸; fol. 78, ۷۸), but afterwards with letters. A leaf is wanting at the beginning, and another after fol. 7. Each page is divided into two columns, of from 23 to 28 lines. The writing is a good, regular Estrangēlā, of the vi<sup>th</sup> or vii<sup>th</sup> cent., without vowels. The contents are—

The Gospels of S. Matthew and S. John, according to the Pēshittā version; viz.

S. Matthew, fol. 1 *a*, beginning with ch.

\* A considerable part of the missing portion, viz. ch. ix. 7—xxiii. 28, has been long bound up with Add. 14,452. See no. LXXIV.

i. 13. The only other portion missing is ch. vi. 19—vii. 5.

S. John. Fol. 49 *b*. Title merely *ܐܘܓܘܫܬܐ*, the words *ܐܘܓܘܫܬܐ ܕܘܚܘܪܝܐ* being a later addition on the margin. It ends with ch. xxi. 12.

The lessons are indicated in the usual way, the rubrics being sometimes placed in the text, at other times at the top of the page. Many have been marked on the margin by later hands. The Gospel of S. Matthew is divided on the margin into 22 sections; that of S. John into 16.

II. Foll. 88 and 94. Two vellum leaves, about 10½ in. by 7¾, from the same manuscript as Add. 12,137, foll. 212, 213 (see no. LXXV.); of the viii<sup>th</sup> cent. Each page is divided into two columns, of from 24 to 26 lines. The contents are—

The Gospel of S. Luke, ch. i. 1—19 and ch. iv. 22—40.

Regarding foll. 89—93 see below, no. IV.

III. Foll. 95—144 and foll. 146—148. Five vellum quires and three leaves, about 11 in. by 8, apparently belonging to the same manuscript as Add. 12,137, foll. 187—207 (see no. LXXV.). A leaf is wanting after fol. 110. Each page is divided into two columns, of from 22 to 26 lines. The character is a good, regular Estrangēlā, of the vi<sup>th</sup> cent. The contents are—

The Gospel of S. Luke, ch. iv. 40—xxiii. 34, and ch. xxiii. 51—xxiv. 53, as far as the words *ܐܘܓܘܫܬܐ*. The leaf which is missing after fol. 110, contained ch. ix. 58—x. 13.

Some lessons have been marked on the margin by later hands.

Regarding fol. 145 see no. IV.

IV. Foll. 89—93 and 145. Six vellum leaves, about 10¾ in. by 7¾. The writing is an inclegant Estrangēlā of the xi<sup>th</sup> cent. They contain—

The Gospel of S. Luke, ch. i. 19—iv. 22, and ch. xxiii. 34—51.

The lessons are noted in the text, and



At the foot of the page, after the doxology, stand the words [ⲁⲓ ⲛⲟⲛⲛⲟⲥ], "I, Nonnus, have written," separated by an ornament.

S. Mark. Fol. 68 *b*. The last page has been entirely rewritten by a modern hand, which has also retouched several other pages. The old text is complete, with subscription; the later one reaches only as far as the words ⲁⲙⲉⲛ ⲛⲟⲛⲛⲟⲥ in ch. xvi. 19.

Of the lessons some are rubricated in the text, but only in the Gospel of S. Mark; others have been noted on the margins, throughout the volume, by a later hand.

[Add. 14,462.]

XCIII.

Vellum, about 8 3/4 in. by 5 1/2, consisting of 148 leaves, a few of which are much stained and torn, especially foll. 41, 42, 76, 147 and 148. The quires are 16 in number, the first and second being imperfect. They are now signed with letters, and the folios have been numbered with Coptic arithmetical figures, up to ⲡⲮⲃ (i.e. 148, fol. 146 *a*). A leaf is wanting at the beginning, and another after fol. 7. There are from 18 to 26 lines in each page. This manuscript is written in a neat, regular Estrangēlā of the vi<sup>th</sup> cent., with the exception of fol. 7, which is of the ix<sup>th</sup> or x<sup>th</sup>, and foll. 147 and 148, which are paper leaves of the xiii<sup>th</sup> cent. It contains—

The first two Gospels, according to the Pēshīṭtā version; viz.

S. Matthew. Fol. 1 *a*. Missing portions: ch. i. 1—8 and iv. 24—v. 15.

S. Mark. Fol. 92 *b*.

The lessons are rubricated in the text, and many more are indicated by later hands on the margins. The larger sections have also been noted on the margins in the Gospel of S. Matthew, but not, as it would seem, in that of S. Mark.

[Add. 17,116.]

XCIV.

Vellum, about 9 in. by 5 3/4, consisting of 107 leaves, some of which are slightly stained and torn, especially foll. 8 and 9. The quires, signed with letters, are 11 in number. A leaf is wanting after fol. 9. Each page has from 24 to 26 lines. This manuscript is written in a small, regular Estrangēlā of the vi<sup>th</sup> cent., with the exception of foll. 58—67, which are in a more current hand of the ix<sup>th</sup> or x<sup>th</sup> cent. It contains—

The first two Gospels, according to the Pēshīṭtā version; viz.

S. Matthew. Fol. 1 *b*. The only portion missing is ch. vi. 3—20.

S. Mark. Fol. 65 *b*.

The lessons are rubricated in the text, one or two being marked on the margins by a later hand, e.g. fol. 104 *b*.

On fol. 107 *b*, between the subscription of the Gospel of S. Mark and the doxology, there was a rubric of two lines, which has been carefully erased.

Of the writing on fol. 1 *a* but little is now distinctly legible, which is to be regretted, as it seems to be a nearly contemporary notice of the taking of Damascus by the Arabs, A.D. 634-5. The two most important passages read as follows.

Line 8—12.

ⲁⲙⲉⲛ ⲛⲟⲛⲛⲟⲥ ⲛⲟⲥ ⲛⲟⲛⲛⲟⲥ . . . . .  
ⲛⲟⲥ ⲛⲟⲛⲛⲟⲥ ⲛⲟⲥ ⲛⲟⲛⲛⲟⲥ . . . . .  
ⲛⲟⲥ ⲛⲟⲛⲛⲟⲥ ⲛⲟⲥ ⲛⲟⲛⲛⲟⲥ . . . . .  
. . . . . ⲛⲟⲥ ⲛⲟⲛⲛⲟⲥ ⲛⲟⲥ ⲛⲟⲛⲛⲟⲥ . . . . .  
. . . . . [ⲛⲟⲥ] ⲛⲟⲥ ⲛⲟⲥ ⲛⲟⲥ ⲛⲟⲥ . . . . .

Line 17—24.

ⲛⲟⲥ ⲛⲟⲥ . . . . .  
ⲛⲟⲥ ⲛⲟⲥ ⲛⲟⲥ ⲛⲟⲥ . . . . .  
. . . ⲛⲟⲥ ⲛⲟⲥ ⲛⲟⲥ ⲛⲟⲥ . . . . .  
(between the lines) ⲛⲟⲥ  
. . . ⲛⲟⲥ ⲛⲟⲥ ⲛⲟⲥ ⲛⲟⲥ . . . . .

... . ܟܘܠܗ ܕܘܫܒܝܢ ܕܘܫܒܝܢ ܕܘܫܒܝܢ . . . . .  
 . . [ܘܠܗ] ܕܘܫܒܝܢ ܕܘܫܒܝܢ ܕܘܫܒܝܢ . . . . .  
 . . . . . ܟܘܠܗ ܕܘܫܒܝܢ ܕܘܫܒܝܢ ܕܘܫܒܝܢ . . . . .  
 . . . . . ܟܘܠܗ ܕܘܫܒܝܢ ܕܘܫܒܝܢ ܕܘܫܒܝܢ . . . . .

The place called here ܘܫܒܝܢ is known to the Arab historians as الجابية (see Abulfedæ Annales Muslemici, ed. Reiske and Adler, t. i. p. 223). The date in lines 20—21 should probably be read ܟܘܠܗ ܕܘܫܒܝܢ ܕܘܫܒܝܢ ܕܘܫܒܝܢ, "in the year 947," which, deducting 312, gives A.D. 635.

[Add. 14,461, foll. 1—107.]

### XCIV.

Eight paper leaves, about 10 $\frac{5}{8}$  in. by 7 $\frac{5}{8}$ , all more or less torn (Add 17,224, foll. 58—65). Each page is divided into two columns, of from 17 to 26 lines. The writing is good and regular, of the xiii<sup>th</sup> cent. They contain—

Fragments of the first two Gospels in Syriac, according to the Peshittā version, with an Arabic translation, in parallel columns; viz.

S. Matthew: ch. v. 10—19, ch. vi. 13—24. Foll. 58 and 59.

S. Mark: ch. xii. 14 and 20, xii. 39—xiv. 13, and xiv. 28—40. Foll. 60—65.

Lessons are marked on the margins by different hands.

[Add. 17,224, foll. 58—65.]

### XCVI.

Vellum, about 9 $\frac{7}{8}$  in. by 8, consisting of 88 leaves, of which foll. 1, 21, and 86—88 are slightly stained and torn. The quires, nine in number, are now signed with letters. Each page is divided into two columns, of from 24 to 28 lines. The writing is a fine, large Estrangēlā, of the vi<sup>th</sup> cent., with the exception of foll. 87 and 88, which are in a hand of the ix<sup>th</sup> or x<sup>th</sup> cent. Greek vowels

have been occasionally added, e.g. on foll. 2 *b* and 3 *a*. This volume contains—

The Gospels of S. Matthew and S. John, according to the Peshittā version; viz.

S. Matthew. Fol. 1 *b*.

S. John. Fol. 48 *b*.

To these are appended:—

1. The Epistle of S. Paul to the Hebrews, ch. i. 13—ii. 13. Title: ܟܘܠܗ ܕܘܫܒܝܢ ܕܘܫܒܝܢ ܕܘܫܒܝܢ ܕܘܫܒܝܢ ܕܘܫܒܝܢ ܕܘܫܒܝܢ. Fol. 87 *a*.

2. The Epistle of S. Jude, vv. 1—13. Title: ܟܘܠܗ ܕܘܫܒܝܢ ܕܘܫܒܝܢ ܕܘܫܒܝܢ ܕܘܫܒܝܢ ܕܘܫܒܝܢ ܕܘܫܒܝܢ. Fol. 87 *b*.

3. The Acts of the Apostles, ch. vii. 30—39. Title: ܟܘܠܗ ܕܘܫܒܝܢ ܕܘܫܒܝܢ ܕܘܫܒܝܢ ܕܘܫܒܝܢ ܕܘܫܒܝܢ ܕܘܫܒܝܢ. Fol. 88 *b*.

The lessons are rubricated in the text of the Gospels, and a few have been noted on the margins by later hands.

The writing on fol. 1 *a* has been almost wholly effaced. [Add. 17,115.]

### XCVII.

Vellum, about 10 in. by 6 $\frac{3}{4}$ , consisting of 15 leaves, several of which are more or less stained and torn, especially foll. 1, 14 and 15. The quires were signed with letters (fol. 9, ܘ). Each page is divided into two columns, of from 26 to 37 lines. The one column is written in a good, clear, Nestorian character, of the first half of the x<sup>th</sup> cent., with occasional vowel-points and signs of punctuation; the other in a fine Arabic hand of the same date, with but few diacritical points. It contains—

Fragments of the Gospels of S. Matthew and S. John, according to the Peshittā version, with an Arabic translation, written in parallel columns; viz.

S. Matthew, ch. vii. 22—xi. 1, xi. 22—xii. 10, and xvi. 21—xvii. 13. Foll. 1—8.

S. John, ch. viii. 59—x. 18, xvi. 13—xviii. 3, and xix. 27—xx. 25. Foll. 9—15.

The larger sections are marked both in the Syriac and Arabic texts (see in particular foll. 5 *a* and 10 *a*).

The manuscript of which these leaves once formed part, is now deposited in the University Library of Leipzig, having been brought from the convent of S. Mary Deipara, along with other fragments, by Dr. Tischendorf.\* It has been carefully described and examined by Dr. Gildemeister in his treatise "de Evangelii in Arabicum e Simplici Syriaca translatis Commentatio Academica," Bonn, 1865. [Add. 14,467.]

### XCVIII.

Fifteen paper leaves, about 9 $\frac{7}{8}$  in. by 8, most of which are more or less torn (Add. 17,224, foll. 43—57). Each page is divided into two columns, of from 14 to 18 lines. The writing is a large, bold Estrangēlā. They are dated A. Gr. 1484, A.D. 1173, and contain—

Fragments of the Gospels, according to the Pēshittā version; viz.

S. Matthew, ch. i. 7—vi. 25. Foll. 43—54.

S. John, ch. xx. 25—xxi. 25. Foll. 55—57.

At the end there is a note, giving the date and the name of the scribe, David:

ܩܕܝܫܐ ܕܥܘܢܝܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

The words ܩܕܝܫܐ ܕܥܘܢܝܐ ܕܡܫܝܚܐ are written in blue, bordered with red, and the word ܩܕܝܫܐ is gilded.

[Add. 17,224, foll. 43—57.]

### XCIX.

Three vellum leaves, about 11 $\frac{1}{2}$  in. by 8 $\frac{3}{8}$ , much stained and torn, written in double

\* See his "Anecdota Sacra et Profana" (Leipzig, 1861), p. 65.

columns of from 21 to 23 lines (Add. 14,669, foll. 34—36). The writing is a large, elegant Estrangēlā of the vi<sup>th</sup> cent. They contain—

Fragments of the Gospels of S. Mark and S. Luke, according to the Pēshittā version; viz.

S. Mark, ch. xiv. 71, 72, xv. 3—5, 8—11, 15, 16, fol. 34; xv. 17—40, fol. 35; xvi. 11 to the end, fol. 36 *a*.

S. Luke, ch. i. 1—8. Fol. 36 *b*.

[Add. 14,669, foll. 34—36.]

### C.

Seven vellum leaves, about 6 $\frac{1}{2}$  in. by 4 $\frac{3}{4}$ , some of which are slightly stained (Add. 14,466, foll. 11—17). The signatures of the quires were letters (Δ, fol. 11). There are from 21 to 23 lines in each page. The writing is neat and regular, of the x<sup>th</sup> or xi<sup>th</sup> cent., with occasional Syriac and Greek vowel-points. They contain—

Fragments of the Gospels of S. Mark and S. Luke, according to the Pēshittā version; viz.

S. Mark, ch. vi. 18—33, fol. 11; ch. ix. 31—x. 19, fol. 12, 13.

S. Luke, ch. i. 61—ii. 22, foll. 14, 15; ch. iv. 2—38, fol. 16, 17.

The lessons are rubricated on the margins by the hand of the scribe.

[Add. 14,466, foll. 11—17.]

### CI.

Vellum, about 8 in. by 5, consisting of 103 leaves, the last 8 of which are much stained and soiled (Add. 14,459, foll. 67—169). The quires, 11 in number, seem to have been originally signed with arithmetical figures (though the ciphers on fol. 67 *a* are more recent), but the present signatures are letters (from Δ to Δ). There are from 25 to 27 lines in each page. The



The Gospel of S. Matthew, according to the Pēshīttā version; ch. xxiv. 51—xxvi. 22, foll. 29—31; and ch. xxvi. 42—xxvii. 8, foll. 32, 33.

Some lessons are rubricated in the text, e. g. foll. 31 *a* and *b*, 33 *b*, whilst others are marked by later hands on the margins, e. g. foll. 29 *a*, 31 *a*.

[Add. 14,669, foll. 29—33.]

#### CIV.

Two vellum leaves, about  $9\frac{7}{8}$  in. by  $7\frac{1}{2}$ , both much soiled. They are written in double columns of from 25 to 27 lines, in a good, regular Estrangēlā of the vii<sup>th</sup> cent., and contain—

The Gospel of S. Matthew, ch. i. 12—ii. 6, and ch. iv. 4—24, according to the Pēshīttā version.

[Add. 14,669, foll. 27 and 28.]

#### CV.

A vellum leaf, about  $8\frac{3}{4}$  in. by  $5\frac{3}{4}$ , much stained and torn, written in a Nestorian hand of the x<sup>th</sup> cent., with occasional Syriac vowels, and containing—

The Gospel of S. Matthew, ch. i. 1—16, according to the Pēshīttā version.

Of the ancient Arabic writing on the recto scarcely anything is legible.

[Add. 14,666, fol. 48.]

#### CVI.

Vellum, about  $7\frac{1}{8}$  in. by  $4\frac{1}{2}$ , consisting of ten leaves. The number of lines in each page varies from 19 to 21. The writing is good and regular, of the xii<sup>th</sup> cent., with a very few Greek vowels on foll. 4 *b* and 5 *a*. This manuscript contains—

The Gospel of S. Matthew, ch. i. 1—vi. 20, according to the Pēshīttā version, ending with the words  $\text{ܠܗܘܢ ܘܢܘܨܘܢܗܘܢ}$ . The lessons are rubricated in the text.

On fol. 1 *a* there is a coloured figure of the Cross, with the words  $\text{ܩܘܨܬܗ ܕܡܫܝܚܐ}$ .

[Add. 14,466, foll. 1—10.]

#### CVII.

A vellum leaf, about  $8\frac{3}{4}$  in. by  $5\frac{3}{4}$ , slightly torn. It contains—

The Gospel of S. Matthew, ch. i. 1—11, according to the Pēshīttā version, written in a current hand of the xii<sup>th</sup> cent.

[Add. 14,666, fol. 47.]

#### CVIII.

A vellum leaf,  $10\frac{3}{4}$  in. by  $8\frac{1}{4}$ , slightly torn. It is written in double columns, in an elegant Estrangēlā of about the xii<sup>th</sup> cent., and contains—

The Gospel of S. Matthew, ch. i. 1—13, according to the Pēshīttā version.

This leaf appears to be palimpsest, but the more ancient writing has been wholly effaced. The recto has, when in a damp state, taken an impression from a leaf of a much older manuscript.

[Add. 14,669, fol. 26.]

#### CIX.

Six paper leaves, about  $11\frac{3}{4}$  in. by 10, the first two of which are much torn. Each page is divided into two columns, of from 20 to 23 lines. The writing is good and regular, of the xiii<sup>th</sup> cent. They contain—

The Gospel of S. Matthew, according to the Pēshīttā version, ch. x. 16—xii. 11, and ch. xii. 44—xiv. 3.





ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ  
 ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ

Instead of the ordinary doxology, we find  
 on fol. 83 *a* the following: ܩܘܪܒܢܐ  
 ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ  
 \* ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ

According to the notes on the same page,  
 this manuscript was written by a person  
 named George, and belonged to the convent  
 of Silvanus, near Damascus, having been  
 purchased for it by the abbat.

ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ  
 ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ  
 \* ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ  
 ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ  
 ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ  
 ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ  
 \* ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ  
 ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ  
 ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ  
 ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ

On fol. 83 *b* there is a coloured Cross,  
 surrounded by a nimbus.

[Add. 17,119.]

CXIII.

A vellum leaf, about 9<sup>7</sup>/<sub>8</sub> in. by 7, much  
 stained and torn, written in double columns  
 of 22 or 23 lines. The character is a large,  
 regular Estrangēlā of the vi<sup>th</sup> cent. It  
 contains—

The Gospel of S. John, ch. ix. 2—21, ac-  
 cording to the Pēshittā version.

[Add. 14,669, fol. 37.]

CXIV.

Two vellum leaves, about 9 in. by 6<sup>1</sup>/<sub>8</sub>, much  
 soiled and torn, written in a good, regular,  
 apparently Nestorian hand of the ix<sup>th</sup> cent.,  
 with from 32 to 34 lines in each page. They  
 contain—

The Gospel of S. John, according to the  
 Pēshittā version, ch. viii. 34—ix. 14, and ch.  
 xi. 16—xii. 3.

[Add. 14,668, foll. 30 and 31.]

CXV.

Two vellum leaves, about 7<sup>1</sup>/<sub>8</sub> in. by 4<sup>7</sup>/<sub>8</sub>,  
 much stained and torn. The writing is good  
 and regular, of the x<sup>th</sup> or xi<sup>th</sup> cent. They  
 contain—

The Gospel of S. John, according to the  
 Pēshittā version, ch. xviii. 6—xix. 5.

[Add. 14,666, foll. 49 and 50.]

CXVI.

Four vellum leaves, about 5 in. by 4<sup>1</sup>/<sub>8</sub>, all  
 more or less stained and torn. There are 14  
 or 15 lines in each page. The handwriting  
 is inelegant, of the xi<sup>th</sup> or xii<sup>th</sup> cent. They  
 contain—

Portions of the Gospel of S. John, accord-  
 ing to the Pēshittā version, viz. ch. iii. 2—28,  
 iv. 50—52, and v. 1—3.

[Add. 14,524, foll. 3—6.]

CXVII.

Paper, about 5<sup>1</sup>/<sub>2</sub> in. by 3<sup>7</sup>/<sub>8</sub>, consisting of 88  
 leaves, many of which are much stained  
 and some torn, especially foll. 1—4 and 86









tions of this manuscript the larger sections are marked on the margins. The lessons are also indicated on the margins, often by later hands, — red, green, and blue (fol. 69 a) paint being employed for this purpose, as well as common ink.

In those parts that are taken from the Harklensian version (Epistle of S. James, second Epistle of S. Peter, and first Epistle of S. John), there are a considerable number of marginal annotations, consisting chiefly of various readings and Greek words; e.g. fol. 99 a, S. James, ch. i. 8, *ⲛⲓⲁⲓ ⲛⲉⲧⲉⲛⲉⲱⲥ*, marg. ΔΙΨΥΧΟC; 15, *ⲛⲓⲁⲓ ⲛⲉⲧⲉⲛⲉⲱⲥ*, marg. ΕΙΤΑ; fol. 99 b, ch. i. 21, *ⲛⲓⲁⲓ ⲛⲉⲧⲉⲛⲉⲱⲥ*, marg. *ⲛⲓⲁⲓ ⲛⲉⲧⲉⲛⲉⲱⲥ*; 24, *ⲛⲓⲁⲓ ⲛⲉⲧⲉⲛⲉⲱⲥ*, marg. ΓΕΝΕCΕΩC; *ⲛⲓⲁⲓ ⲛⲉⲧⲉⲛⲉⲱⲥ* + *ⲛⲓⲁⲓ ⲛⲉⲧⲉⲛⲉⲱⲥ*, marg. *ⲛⲓⲁⲓ ⲛⲉⲧⲉⲛⲉⲱⲥ*.

B. A collection of festal discourses,

*ⲛⲓⲁⲓ ⲛⲉⲧⲉⲛⲉⲱⲥ*.

1. Six prose homilies of Jacob of Batnæ, *ⲛⲓⲁⲓ ⲛⲉⲧⲉⲛⲉⲱⲥ*. See Assemani, *Bibl. Orient.*, t. i. p. 304, no. 8—13, and also p. 23.\*

a. On the Nativity, *ⲛⲓⲁⲓ ⲛⲉⲧⲉⲛⲉⲱⲥ* Fol. 116 b.

b. On the Epiphany, *ⲛⲓⲁⲓ ⲛⲉⲧⲉⲛⲉⲱⲥ* Fol. 119 a.

c. On Lent, *ⲛⲓⲁⲓ ⲛⲉⲧⲉⲛⲉⲱⲥ*; slightly imperfect at the end. Fol. 123 a.

d. On Palm Sunday, *ⲛⲓⲁⲓ ⲛⲉⲧⲉⲛⲉⲱⲥ*; very imperfect at the beginning and in the middle. Fol. 128 a.

e. On the Friday of the Passion (Good Friday), *ⲛⲓⲁⲓ ⲛⲉⲧⲉⲛⲉⲱⲥ*; imperfect. Fol. 130 b.

\* These homilies have been translated into German by the Rev. P. Pius Zingerle, "Sechs Homilien des heiligen Jacob von Sarug" (Bonn, 1867); and the Syriac text of the sixth has been published in his *Monumenta Syriaca*, vol. i., p. 91 (1869).

f. On Easter Sunday, *ⲛⲓⲁⲓ ⲛⲉⲧⲉⲛⲉⲱⲥ*; very imperfect. Fol. 133 a.

2. Discourses of Severus of Antioch; viz.

a. On the Ascension, *ⲛⲓⲁⲓ ⲛⲉⲧⲉⲛⲉⲱⲥ*, hom. epithron. xlvii.; very imperfect. Fol. 134 a.

b. On Pentecost, hom. epithron. xlviii., *ⲛⲓⲁⲓ ⲛⲉⲧⲉⲛⲉⲱⲥ*. Beginning, fol. 134 b: *ⲛⲓⲁⲓ ⲛⲉⲧⲉⲛⲉⲱⲥ*. Imperfect at the end.

[Add. 14,474.]

CXXII.

Paper, about 9 in. by 6½, consisting of 187 leaves, many of which are much stained and soiled, especially foll. 1, 7, 10, 72, and 75. The quires, signed with letters, were originally 20 in number; but the last is now missing, and leaves are also wanting after foll. 132, 140, and 180. The leaves are numbered, though incorrectly, with Coptic arithmetical figures. There are from 19 to 24 lines in each page. This volume is written in a good, regular hand of the xii<sup>th</sup> or xiii<sup>th</sup> cent., with the exception of foll. 73 and 74, which are of later date. Greek vowels have been frequently added by later hands. It contains—

1. The Acts of the Apostles, *ⲛⲓⲁⲓ ⲛⲉⲧⲉⲛⲉⲱⲥ* Fol. 1 b.

2. The three Catholic Epistles; viz.

a. The Epistle of S. James, *ⲛⲓⲁⲓ ⲛⲉⲧⲉⲛⲉⲱⲥ* Fol. 60 a.

b. The first Epistle of S. Peter, *ⲛⲓⲁⲓ ⲛⲉⲧⲉⲛⲉⲱⲥ* Fol. 65 a.

c. The first Epistle of S. John, *ⲛⲓⲁⲓ ⲛⲉⲧⲉⲛⲉⲱⲥ* Fol. 70 b.

3. The Epistles of S. Paul, *ⲛⲓⲁⲓ ⲛⲉⲧⲉⲛⲉⲱⲥ*





. כתיב . חלה . העלית . העמוד .  
 . ויפא . ויהא .  
 . כמא . ויהא . ליה . ויהא .  
 . ויהא . ויהא . ויהא . ויהא .  
 . ויהא . ויהא . ויהא . ויהא .  
 . ויהא . ויהא . ויהא . ויהא .  
 . ויהא . ויהא . ויהא . ויהא .  
 . ויהא . ויהא . ויהא . ויהא .

The lessons are marked on the margins by later hands.

On fol. 1 a, at the foot of the page, there are some lines of Greek writing, in slanting uncials, now too much effaced to be legible.

[Add. 14,473, foll. 1—139.]

### CXXVI.

Vellum, about 9¼ in. by 7½, consisting of 51 leaves, some of which are much stained and torn, especially foll. 1—4, 8, 21, 33, and 51. The quires, mostly of six leaves, are now signed with letters from א to ז. Each page is divided into two columns, of from 27 to 31 lines. This volume is written in a good, regular Estrangēlā of the vi<sup>th</sup> cent., and contains—

The Acts of the Apostles and the three Catholic Epistles, according to the Pēshittā version; viz.

The Acts of the Apostles, \* ויהא כתיב \* כתיב : ויהא. Fol. 1 b.

The Epistle of S. James, . כתיב כתיב . העמוד. Fol. 40 a.

The first Epistle of S. Peter, כתיב כתיב ויפא. Fol. 43 b.

The first Epistle of S. John, כתיב כתיב . ויהא. Fol. 47 b.

The large sections are noted on the margins to the number of 32 (לב). The lessons are rubricated in the text, and a few have been marked on the margins by a later hand.

After the doxology, fol. 51 b, the following lines can be deciphered with some difficulty:

ויהא ויהא ויהא ויהא ויהא ויהא  
 ויהא ויהא ויהא ויהא ויהא ויהא  
 ויהא ויהא ויהא ויהא ויהא ויהא  
 ויהא ויהא ויהא ויהא ויהא ויהא

In the second column of the same leaf, the original note has been carefully erased, and another is written in its place, much of which is now illegible, stating that the book belonged to a person named George:

ויהא ויהא ויהא ויהא ויהא ויהא  
 . . . . . ויהא

On fol. 1 a there is a prayer, written in Greek uncials of the viii<sup>th</sup> or ix<sup>th</sup> cent., now much effaced, by a deacon named Severus. It begins thus:

ΜΗΝΘΗΤΙ ΚΕ ΙΥ ΧΕ ΤΟΥ ΔΟΥΛΟΥ  
 ΣΟΥ ΤΩ ΑΜΑΡΤΟΛΟΥ Κ ΤΑΛΕΠΟΡΟΣ  
 ΣΕΥΗΡΟΣ ΤΟ ΑΝΑΤΟΛΗΚΟΣ ΑΝΑΞΙΟΣ  
 ΔΙΑΚΟΝΩ ΕΝ ΤΩ ΝΥΝ ΔΙΩΝΟΙ κ.τ.λ.

Lower down there are two lines of writing, also much effaced, which seem to contain an enumeration of sundry articles pertaining to some monk or convent. The numbers are expressed by Greek letters.

. . . . . ρο ο κηωα N κηωα ρ κη  
 . . . . . οωα οωα κ . . . . . η κη . . . . . κη . .

Underneath this stands a note, stating that the manuscript belonged to the convent of S. Mary Deipara.

ויהא ויהא ויהא ויהא ויהא ויהא  
 ויהא ויהא : ויהא . ויהא [ויהא] , ויהא  
 ויהא ויהא , ויהא ויהא ויהא [ויהא] ויהא  
 ויהא ויהא ויהא , ויהא ויהא ויהא ויהא

[Add. 17,120.]

### CXXVII.

Vellum, about 8¾ in. by 5¾, consisting of 108 leaves, some of which are much







: חנה משה . הלל הנזיר אהב  
 . . . . . חנה משה הנזיר אהב  
 . . . . . חנה משה הנזיר אהב

A reader called Gabriel has recorded his name on fol. 148 *a*, and also at the foot of fol. 142 *a*: . ילל חנה משה הנזיר אהב.

On fol. 148 *b* there are two notes, the first of which has been almost wholly erased. The other records, in the usual form, that the volume belonged to the convent of S. Mary Deipara: . חנה משה הנזיר אהב

. חנה משה הנזיר אהב  
. חנה משה הנזיר אהב  
. חנה משה הנזיר אהב

[Add. 14,473, foll. 140—148.]

### CXXXIII.

Vellum, about 11 in. by  $8\frac{1}{2}$ , consisting of 110 leaves, some of which are slightly stained and torn, especially foll. 1—6, 10, 14, 24, 41, 45, 51, 61, 91, 94, and 97—109. The quires—12 in number, of which the first is lost—were originally signed with arithmetical figures (see fol. 51 *a*, . ח, and fol. 71 *a*, . חח), but are now numbered with letters. Each page is divided into two columns, of from 24 to 28 lines. This manuscript is written in a fine, regular Estrangēlā of the v<sup>th</sup> or vi<sup>th</sup> cent., with the exception of fol. 17, which may be of the ix<sup>th</sup> cent., and fol. 110, which is a more modern, paper leaf. A later hand has repaired foll. 4, 10, 14, 45, 61, 106, and 107. Greek vowels have been very sparingly added; e.g. foll. 61 *b*, 62 *a*, 72 *b*, and 73 *a*. It contains—

The Epistles of S. Paul, according to the Pēshittā version; viz.

Romans, fol. 1 *a*, commencing with ch. vi. 22. Subscription: . חנה משה הנזיר אהב  
. חנה משה הנזיר אהב  
 1 Corinthians. Fol. 14 *a*.

2 Corinthians. Fol. 35 *a*.  
 Galatians. Fol. 49 *a*.  
 Ephesians. Fol. 56 *a*.  
 Philippians. Fol. 63 *a*.  
 Colossians. Fol. 68 *b*.  
 1 Thessalonians. Fol. 73 *a*.  
 2 Thessalonians. Fol. 77 *b*.  
 1 Timothy. Fol. 80 *a*.  
 2 Timothy. Fol. 86 *a*.  
 Titus. Fol. 90 *b*.  
 Philemon. Fol. 93 *a*.  
 Hebrews. Fol. 94 *a*.

Of the lessons, some are rubricated in the text, whilst others have been marked at different times on the margins.

The Epistle to the Romans is divided, by a numeration with Greek letters, into 21 sections (*κα*, fol. 12 *b*); and there is also a different division by means of the Syriac letter . ח (. חח), which extends to the other epistles. [Add. 14,476.]

### CXXXIV.

Vellum, about  $9\frac{7}{8}$  in. by  $7\frac{7}{8}$ , consisting of 128 leaves, some of which are slightly stained and torn, especially foll. 1, 2, 7, 121, 127, and 128. The quires are now signed with letters up to . ח, but what the original signatures were does not appear; they seem to have been also numbered in the reverse way with Greek letters at the top (foll. 31 *b*, . ΙΒ; 22 *b*, . ΙΓ). Each page is divided into two columns, of from 21 to 26 lines. This volume is written in a large, regular Estrangēlā of the v<sup>th</sup> or vi<sup>th</sup> cent.; except foll. 1—14, 29, 30, 40—47, 55, and 62. Of these foll. 1—10, 12, 13, and 47 are from a manuscript of nearly the same date; fol. 62 is a palimpsest leaf of the ix<sup>th</sup> or x<sup>th</sup> cent., written by the same hand that repaired fol. 121 (which is also partly palimpsest); the rest are paper leaves of the xiii<sup>th</sup> cent. Greek vowels are but rarely added. It contains—











## CXXXIX.

Vellum, about  $6\frac{7}{8}$  in. by  $4\frac{1}{4}$ , consisting of 91 leaves, some of which are much stained and torn, especially foll. 1, 12, 20, 21, 23, 26, 27, 34—36, 44, and 91. How the quires were signed, does not appear. Leaves are wanting at the beginning, and after foll. 6, 7, 12, 14, 15, 16, 31, 35, 36, 44, and 74. Each page has from 25 to 29 lines. This volume is written in a small, neat Estrangēlā of the vi<sup>th</sup> or vii<sup>th</sup> cent. Greek vowels have been added in a few places by a later hand. It contains—

The Epistles of S. Paul, according to the Pēshīttā version; viz.

Romans. Fol. 1 *a*. Missing portions: ch. i. 1—13, v. 13—vii. 19, viii. 11—27, and xi. 30 to the end.

1 Corinthians. Fol. 13 *a*. Missing portions: ch. i. 1—iii. 17, v. 10—vi. 15, vii. 14—xi. 20, and xii. 5—25.

2 Corinthians. Fol. 24 *a*. Missing portions: ch. viii. 7—x. 2 and xii. 19 to the end.

Galatians, fol. 36 *a*, beginning with ch. v. 22.

Ephesians, fol. 37 *a*, beginning with ch. ii. 19.

Philippians. Fol. 42 *a*. Missing portion: ch. ii. 25—iii. 11.

Colossians. Fol. 46 *b*.

1 Thessalonians. Fol. 52 *a*.

2 Thessalonians. Fol. 57 *a*.

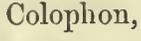
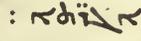
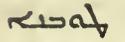
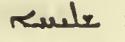
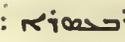
1 Timothy. Fol. 59 *b*.

2 Timothy. Fol. 66 *a*.

Titus. Fol. 70 *b*.

Philemon. Fol. 73 *b*.

Hebrews. Fol. 74 *b*. Missing portion: ch. i. 1—ii. 4.

Colophon, :  :  :   
 :  :  :   
 followed by the usual doxology.

Of the lessons, some are rubricated in the text, and others have been noted by later hands on the margins.

[Add. 14,481.]

## CXL.

Three vellum leaves, about  $10\frac{1}{2}$  in. by  $8\frac{3}{4}$ , slightly stained and torn, written in double columns of from 24 to 26 lines, in a good, regular Estrangēlā of the vi<sup>th</sup> or vii<sup>th</sup> cent. They contain—

Fragments of the Epistles of S. Paul, according to the Pēshīttā version; viz.

2 Corinthians, ch. vii. 1—14.

1 Timothy, ch. ii. 5—iii. 9.

Hebrews, ch. xi. 9—27.

[Add. 14,669, foll. 57—59.]

## CXLI.

Vellum, about  $9\frac{1}{2}$  in. by  $5\frac{5}{8}$ , consisting of 143 leaves, some of which are much stained and torn, especially foll. 3, 9, 10, 22, 31, 56, 77, 142, and 143. The quires, 15 in number, were originally signed with arithmetical figures (fol. 77 *a*, ) but have since been twice re-numbered with letters, on the second occasion incorrectly. Leaves are wanting after foll. 52, 53, 55, 56, and 94. Each page has from 23 to 28 lines. This manuscript is written in a beautiful, regular Estrangēlā, and dated A. Gr. 933, A.D. 622; but foll. 1, 2, 20, and 21 are paper leaves of the xiii<sup>th</sup> cent. Greek vowels have been occasionally added (α, η, ι, ο, υ or ρ). It contains—

The Epistles of S. Paul, according to the Pēshīttā version; viz.

Romans. Fol. 1 *b*. The more recent portions are: ch. i. 1—9 and xii. 8—xiii. 7.

1 Corinthians. Fol. 27 *b*. Missing portions: ch. xv. 48—xvi. 6 and xvi. 22—24.

2 Corinthians. Fol. 54 *a*. Missing portions: ch. i. 1—9, ii. 17—iii. 13, and iv. 11—vi. 2.

Galatians. Fol. 68 *a*.

Ephesians. Fol. 77 *b*.

Philippians. Fol. 86 *a*.





ܟܘܠܟܘܢ ܟܘܠܝܐܘܢ ܕܝܠܝܢ ܟܘܠܝܢ ܕܘܠܝܢ  
ܕܝܘܕܝܢܘܢ ܟܘܠܝܢܘܢ ܘܢܘܠܝܢܘܢ ܘܢܘܠܝܢܘܢ  
ܘܢܘܠܝܢܘܢ ܘܢܘܠܝܢܘܢ; to which a later hand has  
added: ܘܢܘܠܝܢܘܢ ܘܢܘܠܝܢܘܢ ܘܢܘܠܝܢܘܢ  
. ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ

2 Corinthians, ch. i. 1—v. 17. Fol. 16 b.

The lessons are rubricated in the text, and a few have been noted on the margins by later hands.

The writing on fol. 1 a is so much effaced that only a word here and there can be read, such as ܟܘܠܝܢܘܢ ܟܘ[ܝܢ], ܟܘܠܝܢܘܢ,  
ܟܘܠܝܢܘܢ, ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ, etc.

[Add. 14,468, foll. 1—20.]

CXLIV.

Five vellum leaves, about 8<sup>7</sup>/<sub>8</sub> in. by 6, slightly soiled and torn (Add. 14,666, foll. 51—55). The writing is a fine, regular Estrangēlā of the vii<sup>th</sup> or viii<sup>th</sup> cent. They contain—

The 2nd Epistle to the Corinthians, ch. vi. 2—16, and viii. 5—x. 15, according to the Pēshittā version.

Fol. 52 has been used as a flyleaf for a volume of discourses of Jacob of Batnae, as appears from the list of contents on the margin: ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ  
ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ

[Add. 14,666, foll. 51—55.]

CXLV.

Vellum, about 9<sup>3</sup>/<sub>8</sub> in. by 7<sup>3</sup>/<sub>8</sub>, consisting of 82 leaves, some of which are slightly stained and torn, especially foll. 1, 8, 20, 21,

and 77—81. The quires, nine in number (the last of only three leaves), are signed with letters. There are from 21 to 32 lines in each page. This volume is written in a rather inelegant hand of the ix<sup>th</sup> or x<sup>th</sup> cent., and contains—

The Epistles of S. Paul, according to the Pēshittā version; viz.

- Romans. Fol. 1 b.
- 1 Corinthians. Fol. 14 a.
- 2 Corinthians. Fol. 27 b.
- Galatians. Fol. 38 a.
- Ephesians. Fol. 42 b.
- Philippians. Fol. 47 b.
- Colossians. Fol. 51 b.
- 1 Thessalonians. Fol. 54 b.
- 2 Thessalonians. Fol. 57 b.
- 1 Timothy. Fol. 59 b.
- 2 Timothy. Fol. 63 b.
- Titus. Fol. 66 b.
- Philemon. Fol. 68 b.
- Hebrews. Fol. 69 b.

Colophon, fol. 82 b: ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ  
ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ  
ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ  
ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ  
ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ

Only a very few lessons are marked in the text, e.g. fol. 23 a, ܟܘܠܝܢܘܢ ܟܘܠܝܢܘܢ.

[Add. 17,123.]

CXLVI.

Thirteen vellum leaves, 8<sup>1</sup>/<sub>2</sub> in. by 5<sup>1</sup>/<sub>2</sub> (Add. 14,468, foll. 21—33). Each page has from 17 to 23 lines. They are written in a good, current hand of the x<sup>th</sup> or xi<sup>th</sup> cent., and contain—

Fragments of the Epistles of S. Paul, according to the Pēshittā version; viz.

- 2 Corinthians, ch. v. 12—x. 10, fol. 21 a; and xi. 12—xii. 16, fol. 26 a.
- Galatians, ch. ii. 6—v. 11, fol. 28 a.

[Add. 14,468, foll. 21—33.]





The Epistle to the Hebrews, according to the Pēshittā version, ch. xii. 13—xiii. 19.

[Add. 14,738, foll. 8 and 9.]

### CLIII.

Paper, about  $8\frac{1}{4}$  in. by  $5\frac{5}{8}$ , consisting of 37 leaves, the first of which is much soiled and torn. The quires, signed with letters, were originally six in number, but the first and last are wanting, and the second is imperfect, there being a lacuna after fol. 1. There are 15 or 16 lines in each page. This manuscript is written in a good, regular hand of the xiii<sup>th</sup> cent., and contains—

Extracts from the Pauline and other Apos-

tolie Epistles, according to the Pēshittā version; viz.

1 Corinthians, imperfect. Fol. 1 *a*.

2 Corinthians. Fol. 6 *a*.

Galatians. Fol. 8 *b*.

Ephesians. Fol. 10 *b*.

Philippians. Fol. 13 *b*.

Colossians. Fol. 15 *b*.

1 Thessalonians. Fol. 17 *b*.

2 Thessalonians. Fol. 18 *b*.

1 Timothy. Fol. 18 *b*.

2 Timothy. Fol. 21 *a*.

Titus. Fol. 22 *a*.

Hebrews. Fol. 24 *a*.

The Epistle of S. James. Fol. 29 *b*.

The first Epistle of S. Peter, imperfect.  
Fol. 34 *a*.

[Add. 17,228, foll. 1—37.]







9—11). There are 32 or 33 lines on each page, except on fol. 11 *a*, which has been left unfinished. The writing is good and regular, of the x<sup>th</sup> or xi<sup>th</sup> cent. These leaves contain—

Part of an apocryph, entitled *ܩܕܝܫܬܐ ܩܕܝܫܬܐ ܩܕܝܫܬܐ*, “the history of the holy Mother of God, the Virgin.” The text has been published in Wright’s “Contributions to the Apocryphal Literature of the N. T.”

The more ancient text, which seems to be of the ix<sup>th</sup> cent., is too thoroughly washed out to be legible, at least on foll. 9, 10, and 11 *a*. Fol. 11 *b* contains a diagram for finding the commencement of Lent, etc., with an explanation of its use, also much effaced.

[Add. 14,484, foll. 9—11.]

### CLX.

A vellum leaf, about 8½ in. by 5, much

soiled and torn. It seems to have been one of the fly-leaves of a manuscript. The writing is a cursive character of about the x<sup>th</sup> cent. It contains—

On the recto, the Letter of Abgar to our Lord, in an abridged form. Compare Cureton, *Ancient Syriac Documents*, p. 3 and p. 2; and Cowper, *the Apocryphal Gospels*, p. lxxxix. and p. 219.

Below, there is a note, stating that the book, of which this leaf formed part, belonged to one Lazarus of Şauwarān (ܩܘܪܐܢ near Hims)

ܩܘܪܐܢ (؟) ܩܘܪܐܢ ܩܘܪܐܢ ܩܘܪܐܢ ܩܘܪܐܢ  
ܩܘܪܐܢ ܩܘܪܐܢ ܩܘܪܐܢ ܩܘܪܐܢ ܩܘܪܐܢ

The writing on the verso is so much effaced that not a single line is wholly legible.

[Add. 17,218, fol. 90.]





















כחֹדֶהַ כְּמִן כֹּה הִ אַ ל , אַ נ אַ חֹדֶהַ כְּ  
 יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל  
 the other: כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל  
 יִשְׁרָאֵל כֹּה יִשְׁרָאֵל כֹּה יִשְׁרָאֵל. In the latter it is re-  
 marked that אַ and אַ have three points;  
 viz. *kushshāi* above; *rukkākh* below; and a  
 third, which is between the two, written in  
 the middle of the letter, as in כְּמִן and  
 יִשְׁרָאֵל.\*

On fol. 1 *a* there is a note, stating that  
 this manuscript belonged to one Abraham  
 bar 'Abd-al-Masih of Edessa: כְּמִן כֹּה יִשְׁרָאֵל  
 כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל  
 כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל  
 כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל

Under this stand the letters E PP, written  
 by a European hand.

A note on fol. 247 *b* records that the  
 volume was repaired and bound for the second  
 time by the priest Furaij: כְּמִן כֹּה יִשְׁרָאֵל  
 כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל  
 כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל  
 כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל  
 כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל

[Add. 12,178.]

### CLXIII.

Vellum, about 4 $\frac{7}{8}$  in. by 5, consisting of 12  
 leaves, most of which are more or less soiled  
 and torn. The quires are signed with letters  
 (א, fol. 7 *b*). There are from 21 to 24 lines in  
 each page. The writing is neat and regular,  
 of about the x<sup>th</sup> cent., with numerous Greek  
 vowels and other points (ⲅ, Ⲉ, Ⲑ, ⲑ, Ⲓ, ⲓ, Ⲕ, ⲕ, ⲗ, Ⲙ, as  
 כְּמִן כֹּה יִשְׁרָאֵל, כְּמִן כֹּה יִשְׁרָאֵל, כְּמִן כֹּה יִשְׁרָאֵל). These leaves  
 formed—

\* Compare the article "Jacques d'Édesse et les  
 voyelles Syriennes," by the Abbé Martin, in the Journal  
 Asiatique for Mai-Juin, 1869, no. 51, p. 447.

Part of a small book of the Vowel-points  
 of the Scriptures. The title, fol. 1 *b*, is  
 mutilated: כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל  
 כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל  
 כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל  
 כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל  
 כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל  
 כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל כְּמִן כֹּה יִשְׁרָאֵל

After a short preface, fol. 1 *b*, come the  
 following books—

1. The Proverbs of Jesus the son of  
 Sirach, כְּמִן כֹּה יִשְׁרָאֵל. Fol. 2 *b*.
2. The Proverbs of Solomon, כְּמִן כֹּה יִשְׁרָאֵל  
 כְּמִן כֹּה יִשְׁרָאֵל. Fol. 4 *b*.
3. The Book of Wisdom, כְּמִן כֹּה יִשְׁרָאֵל  
 כְּמִן כֹּה יִשְׁרָאֵל. Fol. 5 *a*.
4. Ecclesiastes, כְּמִן כֹּה יִשְׁרָאֵל [כֹּה יִשְׁרָאֵל]  
 כְּמִן כֹּה יִשְׁרָאֵל. Fol. 6 *a*.
5. The Song of Songs, כְּמִן כֹּה יִשְׁרָאֵל  
 כְּמִן כֹּה יִשְׁרָאֵל. Imperfect at the end.  
 Fol. 6 *b*.
6. Joshua (ch. xix.). Fol. 7.

The remaining leaves, foll. 8—12, are so  
 much stained and soiled, that the rubrics  
 are in general no longer legible. Fol. 11 *a*  
 seems to contain Judith and Esther.

A mutilated note on fol. 1 *a* indicates that  
 the book belonged to the convent of S. Mary  
 Deipara. [Add. 14,667, foll. 1—12.]

### CLXIV.

Vellum, about 12 $\frac{1}{2}$  in. by 8 $\frac{1}{2}$ , consisting of  
 14 leaves, the first of which is much stained  
 and torn. The quires, now only three in  
 number, are signed with letters, א, אַ, and  
 א. The first quire has been entirely lost,  
 and of אַ and א only the first and last  
 leaves remain. Each page is divided into  
 two columns, of from 29 to 32 lines. This  
 manuscript is written in a good, regular  
 hand of the x<sup>th</sup> or xi<sup>th</sup> cent. The points

*rukkākh* and *kushshāi* are marked in red, and numerous Greek vowels are appended (ϲ, ϳ, Ϸ, ϸ, Ϲ or Ϻ, ϻ, and ϼ, as Ϸⲁⲓⲛⲟⲩ, fol. 5 *b*, Ϸⲁⲓⲛⲟⲩ, fol. 11 *b*). It contains—

Part of a work similar in character to the preceding. Running title, fol. 10 *b*, Ϸⲁⲓⲛⲟⲩ : Ϸⲁⲓⲛⲟⲩ : Ϸⲁⲓⲛⲟⲩ Ϸⲁⲓⲛⲟⲩ : Ϸⲁⲓⲛⲟⲩ Ϸⲁⲓⲛⲟⲩ, “Book of the Vowel-points of the Old and New Testaments and of the (Greek) Doctors.” The fragments remaining extend over only a small part of the Old Testament.

Genesis; very imperfect. Fol. 1 *a*.

Exodus. Fol. 1 *a*.

Leviticus. Fol. 5 *b*.

Numbers; imperfect. Fol. 9 *a*.

Deuteronomy; very imperfect. Fol. 12 *a*.

Joshua; very imperfect. Fol. 14 *a*.

Judges; very imperfect. Fol. 14 *a*.

The margins are covered with notes by three or four hands, giving various readings (Ϸⲁⲓⲛⲟⲩ), explaining difficult words, etc. The Septuagint version is often cited (Ϸⲁⲓⲛⲟⲩ, Ϸⲁⲓⲛⲟⲩ, or Ϸⲁⲓⲛⲟⲩ). The authorities quoted are Daniel of Ṣalach, Ϸⲁⲓⲛⲟⲩ Ϸⲁⲓⲛⲟⲩ, commentary on the Psalms, fol. 4 *a*; Ephraim, foll. 3 *a*, 5 *a*, 8 *a*; Narses the Nestorian, Ϸⲁⲓⲛⲟⲩ Ϸⲁⲓⲛⲟⲩ Ϸⲁⲓⲛⲟⲩ Ϸⲁⲓⲛⲟⲩ, fol. 10 *a*; and Severus of Antioch, Ϸⲁⲓⲛⲟⲩ, fol. 2 *b*, 5 *a*.

[Add. 17,162, foll. 1—14.]

## CLXV.

Vellum, about 9 $\frac{5}{8}$  in. by 6 $\frac{1}{2}$ , consisting of 66 leaves, most of which are much stained and torn, especially foll. 1—8, 11, 12, 16, 24—26, 55—59, and 62—66. The quires are signed with letters (e.g. fol. 35 *a*, Ϸ), but several of them are either lost or imperfect. Leaves are wanting at the beginning and end, as well as after foll. 6, 18,

22, and 65. The number of lines in each page varies from 26 to 38. This manuscript is written in a rather careless, irregular hand of the xi<sup>th</sup> or xii<sup>th</sup> cent. Greek vowels are added throughout (ϲ ϳ Ϸ ϸ Ϲ, Ϻ or ϻ); as also the points *rukkākh* and *kushshāi*, in the form of red dots. It contains—

A work similar in character to Add. 12,138 and 12,178, but of much smaller dimensions, and confined to the Old Testament, the books of which are taken in the following order:—

1. The Pentateuch; viz.

Genesis; imperfect at the beginning. Fol. 1 *a*.

Exodus. Fol. 4 *a*.

Leviticus, as far as ch. ix. 9. Fol. 6 *b*.

Numbers; imperfect at the beginning. Fol. 7 *a*.

Deuteronomy. Fol. 9 *a*.

2. Joshua. Fol. 13 *a*.

3. Judges. Fol. 15 *b*. Of the leaf which contained ch. i. 7—viii. 18, only a small portion remains.

4. Job. Fol. 18 *b*. The leaf which contained ch. v. 22—xv. 34, is lost.

5. First and second Samuel (undivided). Fol. 21 *a*. The leaf which contained 1 Sam. xx. 27—xxvi. 25, is lost; and of that which contained 2 Sam. viii. 1—xvii. 12, only a very small piece is left.

6. First and second Kings (undivided). Fol. 26 *a*.

7. Isaiah. Fol. 31 *a*.

8. The twelve minor Prophets. Fol. 37 *a*.

9. Jeremiah. Fol. 41 *b*. To which are appended—

The Lamentations. Fol. 47 *a*.

The two Epistles of Baruch. Fol. 47 *b*.

The Epistle of Jeremiah. Fol. 48 *a*.

10. Ezekiel. Fol. 48 *b*.

11. Daniel, including the song of the three holy Children. Fol. 52 *b*. To which are appended—



been left without signatures. Leaves are wanting after foll. 110, 111, and 117. The number of lines in each page varies from 19 to 25. This manuscript is written in a good, current hand of the xii<sup>th</sup> or xiii<sup>th</sup> cent., with numerous Greek vowels, etc., and contains—

A work similar to the preceding, but comprising not only biblical books, but also the works of several Greek Fathers and other writers.\* The margins are crowded with notes, and with words written in Greek characters.

1. The New Testament; viz.

a. The Acts of the Apostles, **ⲁⲛⲁⲛⲁⲛⲁ**, to which are appended the three Catholic Epistles. Fol. 37 a.

b. The Epistles of S. Paul, in the usual order. Fol. 39 a.

c. The four Gospels, according to the Peshittā version. Fol. 43 a.

d. The four Gospels, according to the Harklensian version, **ⲁⲛⲁⲛⲁⲛⲁ**. Fol. 46 a.

On fol. 48 a and b are written the genealogies of our Saviour (S. Matthew, ch. i., and S. Luke, ch. iii.).

2. The Greek Doctors; viz.

a. The writings of Dionysius the Areopagite, as translated by Phocas bar Sergius of Edessa: **ⲁⲛⲁⲛⲁⲛⲁ**

**ⲁⲛⲁⲛⲁⲛⲁ**. Fol. 49 a.

On fol. 51 a there is a list of the Byzantine emperors, **ⲁⲛⲁⲛⲁⲛⲁ**, from Constantine the Great down to Heraclius I.

b. The writings of Basil of Cæsarea: **ⲁⲛⲁⲛⲁⲛⲁ**. Fol. 52 b.

\* See the passages of Bar-Hebræus quoted by Assemani, *Bibl. Or.*, t. iii., pars. ii., pp. 937—8.

Here is interposed, fol. 66 b, a discourse of Joannes Maro on the Incarnation of God the Word: **ⲁⲛⲁⲛⲁⲛⲁ**

**ⲁⲛⲁⲛⲁⲛⲁ**. Beginning:

**ⲁⲛⲁⲛⲁⲛⲁ**. Beginning:

**ⲁⲛⲁⲛⲁⲛⲁ**. Beginning:

c. The writings of Gregory Nazianzen, part I.: **ⲁⲛⲁⲛⲁⲛⲁ**

**ⲁⲛⲁⲛⲁⲛⲁ**. Fol. 74 a.

Here are inserted:—

a. A short tract on the various meanings of the word **ⲁⲛⲁⲛⲁ** in the writings of Gregory Nazianzen, with examples: **ⲁⲛⲁⲛⲁ**

**ⲁⲛⲁⲛⲁ** (sic) **ⲁⲛⲁⲛⲁ**. Fol. 89 b.

β. Words from the commentary to certain of the discourses of Gregory Nazianzen. Fol. 90 b.

γ. Words from the *Διατριβή*, **ⲁⲛⲁⲛⲁⲛⲁ**, of Joannes Philoponus: **ⲁⲛⲁⲛⲁⲛⲁ**

**ⲁⲛⲁⲛⲁⲛⲁ**. Fol. 92 b.

d. The writings of Gregory Nazianzen, part II.: **ⲁⲛⲁⲛⲁⲛⲁ**

**ⲁⲛⲁⲛⲁⲛⲁ**. Fol. 93 a.

e. The letters of Basil and Gregory Nazianzen. Fol. 106 a.

f. The names and sayings of the Seven Sages. Fol. 108 b. **ⲁⲛⲁⲛⲁⲛⲁ**

ⲕⲁⲓⲟⲙⲟⲥ ⲛⲟⲩⲁⲓⲟⲥ ⲛⲟⲩⲁⲓⲟⲥ ⲛⲟⲩⲁⲓⲟⲥ . ⲛⲟⲩⲁⲓⲟⲥ  
 . ⲛⲟⲩⲁⲓⲟⲥ ⲛⲟⲩⲁⲓⲟⲥ . ⲛⲟⲩⲁⲓⲟⲥ  
 ⲛⲟⲩⲁⲓⲟⲥ ⲛⲟⲩⲁⲓⲟⲥ . ⲛⲟⲩⲁⲓⲟⲥ ⲛⲟⲩⲁⲓⲟⲥ . ⲛⲟⲩⲁⲓⲟⲥ  
 . ⲛⲟⲩⲁⲓⲟⲥ  
 . ⲛⲟⲩⲁⲓⲟⲥ ⲛⲟⲩⲁⲓⲟⲥ . ⲛⲟⲩⲁⲓⲟⲥ ⲛⲟⲩⲁⲓⲟⲥ . ⲛⲟⲩⲁⲓⲟⲥ  
 ⲛⲟⲩⲁⲓⲟⲥ ⲛⲟⲩⲁⲓⲟⲥ . ⲛⲟⲩⲁⲓⲟⲥ ⲛⲟⲩⲁⲓⲟⲥ . ⲛⲟⲩⲁⲓⲟⲥ  
 . ⲛⲟⲩⲁⲓⲟⲥ

The names are also barbarously written in Greek.

g. The discourses of Severus of Antioch, in three parts, imperfect: ⲕⲁⲓⲟⲙⲟⲥ ⲛⲟⲩⲁⲓⲟⲥ ⲛⲟⲩⲁⲓⲟⲥ ⲛⲟⲩⲁⲓⲟⲥ ⲛⲟⲩⲁⲓⲟⲥ

ⲕⲁⲓⲟⲙⲟⲥ. Fol. 109 b. Prefixed to which are words from—

a. The letter of the synod (of Antioch) to John, patriarch of Alexandria: ⲕⲁⲓⲟⲙⲟⲥ ⲛⲟⲩⲁⲓⲟⲥ ⲛⲟⲩⲁⲓⲟⲥ ⲛⲟⲩⲁⲓⲟⲥ ⲛⲟⲩⲁⲓⲟⲥ ⲛⲟⲩⲁⲓⲟⲥ. Fol. 109 a.

β. The reply of John to the synod: (sic) ⲕⲁⲓⲟⲙⲟⲥ ⲛⲟⲩⲁⲓⲟⲥ ⲛⲟⲩⲁⲓⲟⲥ. Fol. 109 a.

γ. The letter of Severus to John: ⲕⲁⲓⲟⲙⲟⲥ ⲛⲟⲩⲁⲓⲟⲥ ⲛⲟⲩⲁⲓⲟⲥ. Fol. 109 a.

δ. The reply of John to Severus: ⲕⲁⲓⲟⲙⲟⲥ ⲛⲟⲩⲁⲓⲟⲥ. Fol. 109 b.

[Add. 14,684, foll. 37—117.]



ואהיה נחמתי ויהיה נחמתי  
אשר יתעורר עלי ויהיה נחמתי .

Ps. x. יהיה נחמתי עלי ויהיה נחמתי  
אשר יתעורר עלי ויהיה נחמתי .

The following Psalms are considered to refer to the Maccabees (see Add. 12,138).

Ps. xlvi. יהיה נחמתי עלי ויהיה נחמתי  
אשר יתעורר עלי ויהיה נחמתי .

Ps. lvi. יהיה נחמתי עלי ויהיה נחמתי  
אשר יתעורר עלי ויהיה נחמתי .

Ps. lvii. יהיה נחמתי עלי ויהיה נחמתי  
אשר יתעורר עלי ויהיה נחמתי .

Ps. lviii. יהיה נחמתי עלי ויהיה נחמתי  
אשר יתעורר עלי ויהיה נחמתי .

Ps. lix. יהיה נחמתי עלי ויהיה נחמתי  
אשר יתעורר עלי ויהיה נחמתי .

Ps. lx. יהיה נחמתי עלי ויהיה נחמתי  
אשר יתעורר עלי ויהיה נחמתי .

Ps. lxii. יהיה נחמתי עלי ויהיה נחמתי  
אשר יתעורר עלי ויהיה נחמתי .

Ps. lxix. יהיה נחמתי עלי ויהיה נחמתי  
אשר יתעורר עלי ויהיה נחמתי .

Ps. lxxiv. יהיה נחמתי עלי ויהיה נחמתי  
אשר יתעורר עלי ויהיה נחמתי .

יהיה נחמתי עלי ויהיה נחמתי  
אשר יתעורר עלי ויהיה נחמתי .

Ps. lxxix. יהיה נחמתי עלי ויהיה נחמתי  
אשר יתעורר עלי ויהיה נחמתי .

Ps. lxxx. יהיה נחמתי עלי ויהיה נחמתי  
אשר יתעורר עלי ויהיה נחמתי .

Ps. lxxxiii. יהיה נחמתי עלי ויהיה נחמתי  
אשר יתעורר עלי ויהיה נחמתי .

Ps. eviii. יהיה נחמתי עלי ויהיה נחמתי  
אשר יתעורר עלי ויהיה נחמתי .

Ps. cix. יהיה נחמתי עלי ויהיה נחמתי  
אשר יתעורר עלי ויהיה נחמתי .

Ps. cxliii. יהיה נחמתי עלי ויהיה נחמתי  
אשר יתעורר עלי ויהיה נחמתי .

יהיה נחמתי עלי ויהיה נחמתי  
אשר יתעורר עלי ויהיה נחמתי .

Subscription, fol. 72 b: יהיה נחמתי  
אשר יתעורר עלי ויהיה נחמתי .

The division into *hithith* and *ku'ae* \* has been marked on the margins by a later hand.

Foll. 47 and 61 are leaves from a small manuscript, which probably contained a collection of prayers and hymns. Fol. 47 is palimpsest, but the older writing has been so carefully erased that hardly a single word

\* See Dr. Payne Smith's Catalogue of the Syriac MSS. in the Bodleian Library, col. 35, note, and col. 41; Dietrich, Commentatio de Psalterii usu publico et divisione in ecclesia Syriaca (Marburg, 1862), p. 9.



אֲנִי כְּעֵבֶר אֲדַבֵּר וְכַדְרֵי אֲדַבֵּר  
 אֲנִי כְּעֵבֶר אֲדַבֵּר וְכַדְרֵי אֲדַבֵּר

אֲנִי כְּעֵבֶר אֲדַבֵּר וְכַדְרֵי אֲדַבֵּר  
 אֲנִי כְּעֵבֶר אֲדַבֵּר וְכַדְרֵי אֲדַבֵּר  
 אֲנִי כְּעֵבֶר אֲדַבֵּר וְכַדְרֵי אֲדַבֵּר  
 אֲנִי כְּעֵבֶר אֲדַבֵּר וְכַדְרֵי אֲדַבֵּר  
 אֲנִי כְּעֵבֶר אֲדַבֵּר וְכַדְרֵי אֲדַבֵּר  
 אֲנִי כְּעֵבֶר אֲדַבֵּר וְכַדְרֵי אֲדַבֵּר  
 אֲנִי כְּעֵבֶר אֲדַבֵּר וְכַדְרֵי אֲדַבֵּר  
 אֲנִי כְּעֵבֶר אֲדַבֵּר וְכַדְרֵי אֲדַבֵּר

From the hands of this Daniel the manu-  
 script passed into those of his two disciples  
 John and Hakim, monks of the same con-  
 vent. אֲנִי כְּעֵבֶר אֲדַבֵּר וְכַדְרֵי אֲדַבֵּר  
 אֲנִי כְּעֵבֶר אֲדַבֵּר וְכַדְרֵי אֲדַבֵּר

Finally, it became the property of a deacon  
 named David, who presented it to the con-  
 vent of S. Mary Deipara. אֲנִי כְּעֵבֶר אֲדַבֵּר וְכַדְרֵי אֲדַבֵּר  
 אֲנִי כְּעֵבֶר אֲדַבֵּר וְכַדְרֵי אֲדַבֵּר

Fol. 1 does not belong to this volume, but  
 has been taken from another manuscript to  
 form part of the binding. The character is  
 small and neat, in double columns of 37 or  
 38 lines, of about the ix<sup>th</sup> cent. It seems to  
 contain merely a number of short passages  
 from the Scriptures, and therefore probably

belonged to a volume of *קדוּשׁוֹת* or Demon-  
strations.

[Add. 17,110.]

CLXIX.

Vellum, about 7½ in. by 5½, consisting  
 of 76 leaves, some of which are much stained  
 and torn, especially foll. 1, 57, 61, 62, 69,  
 and 70. The quires, originally 12 in number,  
 are signed with letters. Leaves are wanting  
 after foll. 29, 58, 59, 60, 61, 62, 71, and 76.  
 The number of lines in each page varies  
 from 22 to 26. It is written in a neat,  
 regular Estrangēlā of the viii<sup>th</sup> or ix<sup>th</sup> cent.,  
 and contains—

1. The Psalms, according to the Pēshittā  
 version. Fol. 1 *b*. Title: אֲנִי כְּעֵבֶר אֲדַבֵּר  
 אֲנִי כְּעֵבֶר אֲדַבֵּר וְכַדְרֵי אֲדַבֵּר

The headings of the psalms are usually  
 quite different from those in Lee's edition.  
 The first ten may serve as examples.

Ps. i. אֲנִי כְּעֵבֶר אֲדַבֵּר וְכַדְרֵי אֲדַבֵּר  
 אֲנִי כְּעֵבֶר אֲדַבֵּר וְכַדְרֵי אֲדַבֵּר

Ps. ii. אֲנִי כְּעֵבֶר אֲדַבֵּר וְכַדְרֵי אֲדַבֵּר  
 אֲנִי כְּעֵבֶר אֲדַבֵּר וְכַדְרֵי אֲדַבֵּר

Ps. iii. אֲנִי כְּעֵבֶר אֲדַבֵּר וְכַדְרֵי אֲדַבֵּר  
 אֲנִי כְּעֵבֶר אֲדַבֵּר וְכַדְרֵי אֲדַבֵּר

Ps. iv. אֲנִי כְּעֵבֶר אֲדַבֵּר וְכַדְרֵי אֲדַבֵּר  
 אֲנִי כְּעֵבֶר אֲדַבֵּר וְכַדְרֵי אֲדַבֵּר

\* Or more likely, since the leaf is slightly torn, אֲנִי כְּעֵבֶר, the word *קדוּשׁוֹת* having been accidentally omitted.

- Ps. v. אֲשַׁחֲדָה לַיהוָה אֵלֵינוּ חַסְדֵינוּ וְיִשְׁמַח בְּנוֹתָנוּ . . . חַסְדֵינוּ : חַסְדֵינוּ .
- Ps. vi. אֲשַׁחֲדָה לַיהוָה אֵלֵינוּ : חַסְדֵינוּ . . . חַסְדֵינוּ : חַסְדֵינוּ .
- Ps. vii. אֲשַׁחֲדָה לַיהוָה אֵלֵינוּ . . . חַסְדֵינוּ : חַסְדֵינוּ .
- Ps. viii. אֲשַׁחֲדָה לַיהוָה אֵלֵינוּ . . . חַסְדֵינוּ : חַסְדֵינוּ .
- Ps. ix. אֲשַׁחֲדָה לַיהוָה אֵלֵינוּ . . . חַסְדֵינוּ : חַסְדֵינוּ .
- Ps. x. אֲשַׁחֲדָה לַיהוָה אֵלֵינוּ . . . חַסְדֵינוּ : חַסְדֵינוּ .

There is a marginal division of the book, by a later hand, into אֲשַׁחֲדָה and אֲשַׁחֲדָה, the former being indicated by אֲשַׁחֲדָה or אֲשַׁחֲדָה .

The following portions of the text are wanting: Ps. xxxix. 12—xl. 14, lxxviii. 53—xciv. 4, xcv. 7—civ. 30, cv. 24—cxviii. 88, cxviii. 116—cxxxii. 3, and cxxxv. 5—cxli. 1.

Subscription, fol. 67 a: אֲשַׁחֲדָה לַיהוָה אֵלֵינוּ . . . חַסְדֵינוּ : חַסְדֵינוּ ; to which a later hand has added: אֲשַׁחֲדָה לַיהוָה אֵלֵינוּ . . . חַסְדֵינוּ : חַסְדֵינוּ ; but the text of Ps. cli. is not given.

- 2. The Canticles; viz.
  - a. The first song of Moses, Exod. xv. 1—21. Fol. 67 a.
  - b. The second song of Moses, Deut. xxxii. 1—43. Fol. 68 a.
  - c. The song of Hannah, 1 Sam. ii. 1—10. Fol. 70 b.
  - d. The song of Habakkuk, Hab. iii. Imperfect. Fol. 71 a.\*
  - e. The song of Jonah, Jon. ii. 3—10. Imperfect. Fol. 72 a.

\* The missing leaf also contained the song of Isaiah, ch. xlii. 10—13, xlv. 8, which is now added on the margin of fol. 68 a.

- f. The song of the three holy Children, אֲשַׁחֲדָה לַיהוָה אֵלֵינוּ, in two parts, vs. 3—34, and vs. 35—66. Fol. 72 a.
- g. The song of the Blessed Virgin (Magnificat), S. Luke i. 46—55, אֲשַׁחֲדָה לַיהוָה אֵלֵינוּ . . . חַסְדֵינוּ : חַסְדֵינוּ . Fol. 74 a.
- h. The song of Zacharias, S. Luke i. 68—79. Fol. 74 b.
- i. The Beatitudes, S. Matth. v. 3—12, אֲשַׁחֲדָה לַיהוָה אֵלֵינוּ . Fol. 75 a.
- j. The hymn "Gloria in excelsis," S. Luke ii. 14, אֲשַׁחֲדָה לַיהוָה אֵלֵינוּ . Fol. 75 a.
- k. The Nicene Creed, אֲשַׁחֲדָה לַיהוָה אֵלֵינוּ . . . חַסְדֵינוּ : חַסְדֵינוּ . Imperfect. Fol. 76 a.

A note on fol. 1 a, apparently in the same handwriting as the text, has been so much effaced that hardly a word is legible; and the same fate has befallen a note of more recent date on the margin of fol. 10 a.

[Add. 14,436, foll. 1—76.]

### CLXX.

Vellum, about 10½ in. by 7, consisting of 147 leaves, some of which are much stained and soiled. The quires, 15 in number, are signed with letters. There are from 20 to 31 lines in each page. This manuscript is written in a good, clear Estrangēla, dated A.H. 260, A.D. 873-74, and contains—

- 1. The Psalms, according to the Pēshittā version. Fol. 1 b. Title: אֲשַׁחֲדָה לַיהוָה אֵלֵינוּ . . . חַסְדֵינוּ : חַסְדֵינוּ .

The headings of the psalms differ very considerably from those given in Lee's edition (compare Add. 14,436); e.g.

Ps. i. אֲשֶׁר לַיהוָה אֲנִי יֹאמֵר : כִּי יִשְׁמַע מִן הַשָּׁמַיִם  
וְיִשְׁמַע מִן הַשָּׁמַיִם . וְיִשְׁמַע מִן הַשָּׁמַיִם .  
וְיִשְׁמַע מִן הַשָּׁמַיִם .

Ps. ii. אֲשֶׁר לַיהוָה אֲנִי יֹאמֵר . וְיִשְׁמַע מִן הַשָּׁמַיִם  
וְיִשְׁמַע מִן הַשָּׁמַיִם . וְיִשְׁמַע מִן הַשָּׁמַיִם .  
וְיִשְׁמַע מִן הַשָּׁמַיִם .

Ps. iii. אֲשֶׁר לַיהוָה אֲנִי יֹאמֵר . וְיִשְׁמַע מִן הַשָּׁמַיִם  
וְיִשְׁמַע מִן הַשָּׁמַיִם . וְיִשְׁמַע מִן הַשָּׁמַיִם .

Ps. iv. אֲשֶׁר לַיהוָה אֲנִי יֹאמֵר . וְיִשְׁמַע מִן הַשָּׁמַיִם  
וְיִשְׁמַע מִן הַשָּׁמַיִם . וְיִשְׁמַע מִן הַשָּׁמַיִם .

Ps. v. אֲשֶׁר לַיהוָה אֲנִי יֹאמֵר . וְיִשְׁמַע מִן הַשָּׁמַיִם  
וְיִשְׁמַע מִן הַשָּׁמַיִם . וְיִשְׁמַע מִן הַשָּׁמַיִם .

Ps. vi. אֲשֶׁר לַיהוָה אֲנִי יֹאמֵר . וְיִשְׁמַע מִן הַשָּׁמַיִם  
וְיִשְׁמַע מִן הַשָּׁמַיִם . וְיִשְׁמַע מִן הַשָּׁמַיִם .

Ps. vii. אֲשֶׁר לַיהוָה אֲנִי יֹאמֵר . וְיִשְׁמַע מִן הַשָּׁמַיִם  
וְיִשְׁמַע מִן הַשָּׁמַיִם . וְיִשְׁמַע מִן הַשָּׁמַיִם .

Ps. viii. אֲשֶׁר לַיהוָה אֲנִי יֹאמֵר . וְיִשְׁמַע מִן הַשָּׁמַיִם  
וְיִשְׁמַע מִן הַשָּׁמַיִם . וְיִשְׁמַע מִן הַשָּׁמַיִם .

Ps. ix. אֲשֶׁר לַיהוָה אֲנִי יֹאמֵר . וְיִשְׁמַע מִן הַשָּׁמַיִם  
וְיִשְׁמַע מִן הַשָּׁמַיִם . וְיִשְׁמַע מִן הַשָּׁמַיִם .

Ps. x. (sic) אֲשֶׁר לַיהוָה אֲנִי יֹאמֵר . וְיִשְׁמַע מִן הַשָּׁמַיִם  
וְיִשְׁמַע מִן הַשָּׁמַיִם . וְיִשְׁמַע מִן הַשָּׁמַיִם .

The margins of foll. 1—29 contain a considerable number of various readings from the LXX., and a few annotations from other sources; e.g. fol. 1 b, from Athanasius, and fol. 19 b, from Hesychius of Jerusalem,

Subscription, fol. 113 a :  
To the Psalms are appended the Canticles; viz.

a. The first song of Moses. Fol. 113 a.

b. The second song of Moses. Fol. 114 a.  
c. The first song of Isaiah, ch. xlii. 10—13, xlv. 8. Fol. 116 a.

d. The song of Hannah. Fol. 116 b.  
e. The song of Habakkuk. Fol. 117 a.  
f. The second song of Isaiah, ch. xxvi. 9—19. Fol. 118 a.

g. The song of Jonah. Fol. 118 b.  
h. The song of the three holy Children, vs. 3—34. Fol. 119 a.

i. The prayer of the three holy Children, vs. 35—66. Fol. 120 a.

j. The song of the blessed Virgin. Fol. 120 b.

k. The song of Zacharias. Fol. 120 b.  
l. The Beatitudes, Fol. 121 a.

m. The hymn "Gloria in excelsis," Fol. 121 a.

n. The Nicene Creed. Fol. 121 b.  
o. The Lord's Prayer, Fol. 122 a.

Subscription :  
A metrical discourse of Ephraim, beginning, fol. 122 b :  
Subscription :  
A metrical discourse of Ephraim, beginning, fol. 122 b :

Subscription :  
A metrical discourse of Ephraim, beginning, fol. 122 b :

Subscription :  
A metrical discourse of Ephraim, beginning, fol. 122 b :













xii<sup>th</sup> cent., with numerous Syriac vowels and other marks. This manuscript contains—

The Psalms according to the Pēshittā version, with a marginal division, by a later hand, into ܠܠܐܢ and ܟܘܨܘܐ.\* The missing portions are: Ps. i. 1—xvii. 6; lxxiii. 1—26; lxxx. 1—cxi. 2; cxviii. 73—162; cxxv. 6—cxxxv. 1; and cxlii. 7 to the end.

Short arguments are prefixed, coinciding substantially with those in Add. 12,138. For instance—

Ps. xlv. ܠܠܠܐܢ ܟܘܨܘܐ ܟܘܨܘܐ ܟܘܨܘܐ  
ܟܘܨܘܐ ܟܘܨܘܐ ܟܘܨܘܐ ܟܘܨܘܐ

Ps. xlvii. ܟܘܨܘܐ ܟܘܨܘܐ ܟܘܨܘܐ ܟܘܨܘܐ  
ܟܘܨܘܐ ܟܘܨܘܐ ܟܘܨܘܐ ܟܘܨܘܐ

Ps. lvi. ܠܠܠܐܢ ܟܘܨܘܐ ܟܘܨܘܐ ܟܘܨܘܐ  
ܟܘܨܘܐ ܟܘܨܘܐ ܟܘܨܘܐ ܟܘܨܘܐ

And similarly, Ps. lvii., lviii., lix., lx., lxii., lxix., lxxiv., lxxix., and lxxx.

[Add. 14,674, foll. 1—78.]

### CLXXXI.

Paper, about 7 in. by 5½, consisting of 48 leaves (Add. 14,674, foll. 79—126). It is imperfect both at the beginning and end, and a leaf is wanting after fol. 118. The quires are signed with letters. The number of lines in each page varies from 12 to 16. This manuscript is written in a good Malkite hand of the xii<sup>th</sup> cent., and contains—

The Psalms, according to the Pēshittā version, divided into ܟܘܨܘܐ (καθίσματα) and ܠܠܐܢ, according to the custom of the Greek church. The missing portions are Ps. i. 1—v. 10; xxxvi. 4—xxxvii. 3, and xl. 16 to the end.

[Add. 14,674, foll. 79—126.]

\* See Dietrich, *Commentatio de psalterii usu publico et divisione in ecclesia Syriaca* (Marburg, 1862), p. 10; Badger, *The Nestorians and their Rituals*, vol. ii. p. 21.

### CLXXXII.

Paper, about 7½ in. by 5½, consisting of 42 leaves, nearly every one of which is more or less stained and torn. The quires are signed with letters, but several are wanting at the beginning and end, and there are also lacunæ after foll. 4, 10, 20, 30, and 36. The number of lines in each page varies from 19 to 24. This manuscript is written in a large Estrangēlā of the xii<sup>th</sup> cent., with numerous vowel-points, both Syriac and Greek, and contains—

The Psalms, according to the Pēshittā version, arranged for Divine Service. The division into ܟܘܨܘܐ and ܠܠܐܢ is noted on the margin, where the argument of each psalm is also written. The end of each versicle is marked, as a guide to the choir, by one or two large red points (instead of the letters ܟ and ܘ); and the versicle itself is halved by the letter ܢ (i.e. ܢܠܠܐܢ) in red ink. The principal portions missing are: Ps. i. 1—xxii. 27, xxx. 8—xlix. 6, lviii. 7—lxii. 1, lxxiv. 7—lxxv. 5, lxxxviii. 4—lxxxix. 11, xcvi. 1—civ. 34 (foll. 36 and 37 being almost completely torn out), and cviii. 5 to the end.

[Add. 14,676, foll. 1—42.]

### CLXXXIII.

Paper, about 8½ in. by 5¾, consisting of 28 leaves (Add. 17,266, foll. 51—78), all more or less stained and torn. The quires, signed with letters, were six in number (a, fol. 68 a); but the first three are lost, and leaves are wanting after foll. 61, 66, and 67. Each page is divided into two columns, of from 25 to 30 lines. The writing is good and regular, of the xii<sup>th</sup> cent. This manuscript contains—

The Psalms and Canticles, according to the Pēshittā version. The missing portions are: Ps. i. — li.; lxxviii. 69—lxxx. 2;



version. Fol. 1 *a*. The arguments prefixed are the same as in Add. 14,674, foll. 1—78. The missing portions are: Ps. i. 1—5, lxxxvii. 5—lxxxviii. 18, lxxxix. 17—41, xci. 4—xcii. 11, xciv. 9—xcix. 8, and cv. 2—cix: 21 (foll. 99—104 being almost completely torn out).

2. The Canticles, and others hymns and prayers, *ḥayyūḥ*; viz.

*a*. The first song of Moses. Fol. 148 *a*.

*b*. The song of Isaiah. Fol. 150 *a*.

*c*. The second song of Moses. Fol. 151 *a*.

*d*. The Song of Light, *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*, ascribed to Theodore of Mopsuestia (but see Assemani, *Bibl. Or.*, t. i., pp. 59, 60). Fol. 155 *b*. Beginning: *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*.

See Sachau, *Theodori Mopsuesteni Fragmenta Syriaca*, pp. 57 and 58. On the margin, in a different hand: *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*. See *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*.

*e*. A hymn of Narses,\* *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*, beginning: *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*. Fol. 156 *b*.

*f*. The song of the three holy Children, *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*. Fol. 157 *b*.

Foll. 159—163 have been almost completely torn out, but their contents were probably nearly identical with those of Add. 17,219, foll. 153 *b*—157 *b*.†

*g*. Hymn for the nocturn of Tuesday, by Bar-ṣaumā, bishop of Nisibis † (see Add. 17,219, no. 3, *l*). Fol. 164 *a*. Imperfect at the beginning.

*h*. The same for Wednesday, by Abimelech,\* *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*. Fol. 164 *a*. Beginning: *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*.

*i*. The same for Thursday, by Ephraim, *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*. Fol. 164 *b*. Beginning: *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*. Imperfect. See Add. 17,219, no. 3, *n*.

The next three leaves, foll. 165—167, are almost completely torn out. See Add. 17,219, fol. 159, etc.

*j*. Short prayers for different occasions; e.g. for a fast, *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*; for the commemoration of saints and martyrs, *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*; and for the commemoration of the dead, *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*. Fol. 168 *a*.

*k*. Hymns, with the title *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*; viz.

*a*. By Yeshūa'-yab of Gādēlā †, *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*. Fol. 169 *a*. Beginning: *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*.

*β*. By Bar-ṣaumā, bishop of Nisibis (see Add. 17,219, no. 3, *u*): *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*. Fol. 169 *b*. Beginning: *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*.

\* Not *Abimelech*, *ḥayyūḥ*, as in Forshall and Rosen's Catalogue, p. 13.

† See Assemani, *Bibl. Or.*, t. iii., pars 1, p. 105. † *ḥayyūḥ*, *compline*. See Badger, *The Nestorians and their Rituals*, vol. ii., pp. 16, 18. In the Catalogue of Forshall and Rosen the word is wrongly printed *ḥayyūḥ* (e.g. p. 14), and translated "collectio oblationum."

\* See Assemani, *Bibl. Or.*, t. iii., pars 1, p. 63. † Compare also with the contents of this volume, those of Add. 7156, Forshall and Rosen's Catalogue, p. 11. † See Assemani, *Bibl. Or.*, t. iii., pars 1, p. 66.









כאן . Fol. 149 b. Beginning: *לפני ימי חלוקה*

b. Morning hymn ("the Song of Light") by Theodore of Mopsuestia, *התורה והבנה* . Fol. 150 a. Beginning: *התורה והבנה*

c. Morning hymn, by Narses, *התורה והבנה* . Fol. 151 a. Beginning: *התורה והבנה*

d. The song of the three holy Children, *התורה והבנה* . Fol. 152 b.

e. For Sunday morning, *התורה והבנה* (the "Gloria in excelsis"). Fol. 153 b. Beginning: *התורה והבנה*

f. The Nicene Creed: *התורה והבנה* . Fol. 154 b.

g. A prayer, when they give the kiss of peace, at the celebration of the holy Eucharist, *התורה והבנה* . Fol. 155 a. Beginning: *התורה והבנה*

h. At the celebration of the holy Eucharist, by Ephraim, *התורה והבנה* . Fol. 155 b. Beginning: *התורה והבנה*

i. At the celebration of the holy Eucharist on festivals, by Yazdīn,\* *התורה והבנה* . Fol. 156 a. Beginning: *התורה והבנה*

j. At the celebration of the holy Eucharist on ferial days, *התורה והבנה*

Fol. 156 b. Beginning: *התורה והבנה*

k. For the nocturn of Monday, by Ephraim, *התורה והבנה* . Fol. 157 a. Beginning: *התורה והבנה*

l. For the nocturn of Tuesday, by Bar-sauma, bishop of Nisibis, *התורה והבנה* . Fol. 157 b. Beginning: *התורה והבנה*

m. For the nocturn of Wednesday, by Abimelech, *התורה והבנה* . Fol. 158 a. See Add. 14,675, no. 2 h.

n. For the nocturn of Thursday, by Ephraim, *התורה והבנה* . Fol. 158 a. See Add. 14,675, no. 2, i.

o. For the nocturn of Friday, by John of the convent of Narses,\* *התורה והבנה* . Fol. 159 a. Beginning: *התורה והבנה*

p. For the nocturn of Saturday, by Ephraim, *התורה והבנה* . Fol. 160 b. Beginning: *התורה והבנה*

q. For the morning service or lauds of ferial days, *התורה והבנה* . Fol. 160 b. Beginning: *התורה והבנה*

r. At compline on Sundays, by Bābai the Great,† *התורה והבנה*

\* Forshall and Rosen are wrong in supposing (Catalogue, p. 13) that Yazdīn, *התורה והבנה*, may be an error of the scribe for Yazīdād, *התורה והבנה*.

\* Generally called John of Beth-Rabban. See Assemani, *Bibl. Or.*, tom. iii., pars 1, p. 72.  
† See Assemani, *Bibl. Or.*, tom. iii., pars 1, p. 88.

כזי. Fol. 161 *a*. Beginning: ⲕⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ  
ⲙⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ. See Add. 14,675, no. 2, *k*, *a*.

*s*. A hymn to be used from the Annunciation to the Nativity, by Bābai the Great,

ⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ. Fol. 162 *a*. Beginning: ⲕⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ  
ⲙⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ.

*t*. Rogationary hymn, by Bābai bar Nēšīb-nāyē, ⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ. Fol. 163 *a*. See Add. 14,675, no. 2, *k*, *γ*.

*u*. Rogationary hymn, by Bar-ṣaumā, bishop of Nisibis, ⲕⲁⲛⲁⲛⲁⲛⲁ. Fol. 164 *a*. See Add. 14,675, no. 2, *k*, *β*.

*v*. For the Consecration of the Church, by Sergius the Persian (but see Add. 14,675, no. 2, *δ*), ⲕⲁⲛⲁⲛⲁⲛⲁ. Fol. 164 *b*. Beginning: ⲕⲁⲛⲁⲛⲁⲛⲁ  
ⲙⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ.

*w*. At compline, by Abbā the Catholicus,\* ⲕⲁⲛⲁⲛⲁⲛⲁ. Fol. 165 *b*. Beginning: ⲕⲁⲛⲁⲛⲁⲛⲁ (sic) ⲕⲁⲛⲁⲛⲁⲛⲁ  
ⲙⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ.

*x*. Another, ⲕⲁⲛⲁⲛⲁⲛⲁ. Fol. 166 *a*. Beginning: ⲕⲁⲛⲁⲛⲁⲛⲁ  
ⲙⲁⲛⲁ ⲛⲁⲛⲁⲛⲁ.

4. ⲕⲁⲛⲁⲛⲁⲛⲁ, or *conciones*, for several occasions; viz.

*a*. ⲕⲁⲛⲁⲛⲁⲛⲁ. Fol. 167 *a*.

*b*. ⲕⲁⲛⲁⲛⲁⲛⲁ. Fol. 171 *a*.

*c*. ⲕⲁⲛⲁⲛⲁⲛⲁ. Fol. 171 *b*. Imperfect.

5. ⲕⲁⲛⲁⲛⲁⲛⲁ, or hymns addressed to the martyrs. Fol. 172 *a*. Imperfect. See Add. 14,675, no. 5. [Add. 17,219.]

\* See Assemani, *Bibl. Or.*, t. iii., pars 1, p. 75.

## CXCII.

Four paper leaves, about  $7\frac{3}{4}$  in. by 6, much stained and torn. There are 10 or 11 lines in each page. The writing is large and rather peculiar, probably of the xiii<sup>th</sup> cent. They contain—

Psalms cxlii. and cxliii. 1—12, according to the Pēshittā version.

[Add. 14,738, foll. 2—5.]

## CXCIII.

Paper, about  $5\frac{1}{4}$  in. by  $3\frac{3}{4}$ , consisting of 258 leaves, most of which are more or less stained and torn, especially foll. 1—10, 181, and 203—258. The quires are now 25 in number. They are signed with letters, at the top of the page, from *κ* to *ω* and from *ω* to *ϣ* (sic, fol. 253 *a*). Leaves are wanting at the beginning and end, as well as after foll. 80, 122, 155, 163, and 257. This volume is written in an inelegant hand of the xiii<sup>th</sup> or xiv<sup>th</sup> cent., inclining to the Malkite type, and contains—

The Psalms, according to the Pēshittā version, divided into *καθίσματα*, each *κάθισμα* (*ⲕⲁⲛⲁⲛⲁ*) being subdivided into *ⲕⲁⲛⲁⲛⲁ* (marked *ⲁⲗ*). Ps. cxviii. is in three parts, to each of which other hymns and prayers are appended; see foll. 189 *b*, 198 *a*, and 205 *b*.

The missing portions are: Ps. i. 1—5, xxxviii. 15—xxxix. 7, lxvi. 7—lxviii. 22, xc. 14—xcii. 15, ciii. 8.—cv. 4, cxlv. 6—cxlix. 1, and cxlix. 7 to the end. On fol. 146 *a* the scribe has passed at once from Ps. lxxxii. 6 to Ps. lxxxiii. 4, doubtless owing to a defect in the manuscript which he was copying. [Add. 14,672.]

## CXCIV.

A single paper leaf, much torn, containing—

Psalms x. 8—xi. 1, according to the Pēshittā version, written in an inelegant hand of the xiii<sup>th</sup> or xiv<sup>th</sup> cent.

[Add. 17,257, fol. 79.]

CXCV.

Five paper leaves, about 6 $\frac{3}{8}$  in. by 4 $\frac{7}{8}$ , slightly torn. There are 13 or 14 lines in each page. The writing is of the xiii<sup>th</sup> or xiv<sup>th</sup> cent., with occasional Syriac vowels. They contain—

Psalms xxi. 7—xxv. 6, according to the Pēshittā version.

[Add. 17,257, foll. 103—107.]

CXCVI.

Four paper leaves, about 7 in. by 5 $\frac{1}{8}$ , written in double columns of 13 lines. The writing is neat and regular, of the xiii<sup>th</sup> or xiv<sup>th</sup> cent. They contain—

Psalms xliv. 22—xlvi. 2, and xlviii. 8—xlix. 18, according to the Pēshittā version.

[Add. 17,257, foll. 108—111.]

CXCVII.

Paper, about 6 $\frac{1}{2}$  in. by 4 $\frac{7}{8}$ , consisting of 59 leaves, some of which are much torn, especially foll. 1—10, 58, and 59. The quires, signed with letters, were 13 in number; but the first eight are now lost (with the exception of 4 leaves), and the ninth is imperfect. Consequently, there are lacunæ after foll. 2, 4, and 10. The number of lines in each page varies from 16 to 19. This volume is written in a regular, though rather inelegant hand of the xiv<sup>th</sup> cent., with numerous Syriac and Greek vowels (ⲅ, Ⲉ, Ⲑ, ⲑ, ⲓ, ⲕ, ⲛ, ⲏ), and the points *rukkākh* and *kushshāi*. It contains—

1. The Psalms, according to the Pēshittā version, Ps. cli. being added at the end,

ܘܢܘܢ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ. The *ܡܠܟܐ* and *ܡܠܟܐ* are marked on the margins; and there is a farther division in the text into Services (*ܡܠܟܐ*) according to the usual canonical hours, commencing, in the present state of the manuscript, with

Vespers, (*ܡܠܟܐ*) *ܡܠܟܐ*, Ps. xcii—ciii. Imperfect. Fol. 10 *a*.

Compline, *ܡܠܟܐ* *ܡܠܟܐ* *ܡܠܟܐ* *ܡܠܟܐ*, Ps. civ.—cvii. Fol. 16 *b*.

First nocturn, *ܡܠܟܐ* *ܡܠܟܐ* *ܡܠܟܐ*, Ps. cviii.—cxvii. Fol. 24 *a*.

Second nocturn, *ܡܠܟܐ* *ܡܠܟܐ* *ܡܠܟܐ*, Ps. cxviii.—cxxx. Fol. 31 *a*.

Third nocturn, *ܡܠܟܐ* *ܡܠܟܐ* *ܡܠܟܐ*, Ps. cxxxi.—cxliii. Fol. 43 *a*.

Fourth nocturn, *ܡܠܟܐ* *ܡܠܟܐ* *ܡܠܟܐ*, Ps. cxliv.—cli. Fol. 51 *b*.

The missing portions are: Ps. i. 1—xxix. 3; xxxi. 22—xxxvii. 25; xxxix. 3—lxxxviii. 8; and xciii. 3—xcv. 11.

2. The Canticles; viz.

The first song of Moses. Fol. 56 *a*.

The song of Isaiah. Fol. 58 *a*.

The second song of Moses; imperfect at the end. Fol. 58 *b*.

On some of the Psalms there are Arabic notes, written by a later hand, of which the following, on Ps. cix., fol. 24 *b*, may serve as a specimen.

خذ خردلاً واجعله في قدر فخار جديد (sic) واملاها ما  
وقل عليها هذا المزبور ثلاثة ايام ثم اهرقه قدام باب  
عدوك فانه يهلك باذن الله

“Take mustard-seed, and put it into a new earthenware pot, and fill it with water; repeat over it this psalm for three days; then pour it out before the door of thy enemy, and, by the permission of God, he will die.”

[Add. 17,223.]

CXCVIII.

Paper, about 7 in. by 5 $\frac{1}{8}$ , consisting of













rather inelegant hand of the xiii<sup>th</sup> or xiv<sup>th</sup> cent., with a few Greek vowels, and comprises—

Large portions of the second part of a Choir-book, containing the Psalms, according to the Pēshīttā version. We have here: part of Ps. xvii.; xxiv. 4—xxvi. 12; xxviii. 2—xxx. 7; xxxii. 2—xxxiv. 2; xxxv. 20—xxxvii. 20; xli. 4—xliv. 2; xlv. 13—xlvii. 1; xlviii. 13—xlix. 18; li. 15—liii. 1; lv. 9—lvi. 2; lix. 5—lxii. 10; lxv. 1—lxviii. 4; lxviii. 26—lxix. 34; lxxi. 12—xcv. 3; xcvi. 9—cii. 22; civ. 24—cv. 12; cviii. 2—cxviii. 24; and cxviii. 61—87.

The *ⲛⲁⲃⲟⲩⲏ* and *ⲛⲁⲃⲟⲩⲁ* are marked, and the verses divided by *ⲙ*. The commencements of the various daily services are also rubricated in the text; viz. fol. 23 *b*, *ⲛⲁⲃⲟⲩⲁ ⲛⲉⲧⲉ ⲃⲓⲃⲏⲁ ⲛⲁⲃⲟⲩⲁ*; fol. 40 *b*, *ⲛⲉⲧⲉ ⲃⲓⲃⲏⲁ*; fol. 53 *b*, *ⲛⲁⲃⲟⲩⲁ ⲛⲉⲧⲉⲛⲏ*; fol. 72 *a*, *ⲛⲁⲃⲟⲩⲁ ⲛⲉⲧⲉⲛⲏ*.

[Add. 17,257, foll. 22—73.]

CCXV.

Three paper leaves, all much torn. The writing is of the xiii<sup>th</sup> or xiv<sup>th</sup> cent. These are—

Fragments of the second part of a Choir-book, containing Psalms cxiv. 18—cxvii. 5, cxviii. 129—160, and part of the second song of Moses, Deut. xxxii. 8—24, according to the Pēshīttā version.

[Add. 17,257, foll. 76—78.]

CCXVI.

A paper leaf, much torn. It is—

A fragment of the second part of a Choir-book, written in a good hand of the xiv<sup>th</sup> cent., containing Psalms cxxxix. 4—cxlii. 3, according to the Pēshīttā version.

[Add. 17,257, fol. 81.]

CCXVII.

Paper, about 6¼ in. by 4¾, consisting of 48

leaves (Add. 14,723, foll. 66—113), some of which are much stained and torn, especially foll. 66—69, 86—94, 101—103, 108, 112, and 113. The quires, signed with letters, were at least 15 in number; but the first nine are altogether lost, and there is a lacuna after fol. 103. Each page has from 16 to 20 lines. This manuscript is written in a rather inelegant hand of the xiii<sup>th</sup> cent., with numerous Greek vowels, and contains—

The Psalms proper for the several daily services, according to the Pēshīttā version, accompanied by certain prayers; viz.

1. Morning prayer, *ⲛⲉⲧⲉⲛⲏ*, imperfect at the beginning. Fol. 66 *a*. Pss. xv., xvi., xix., xxvii., and cxlii.; *ⲛⲉⲧⲉⲛⲏ ⲛⲁⲃⲟⲩⲁ*, beginning *ⲛⲉⲧⲉⲛⲏ ⲛⲁⲃⲟⲩⲁ ⲛⲉⲧⲉⲛⲏ*, fol. 69 *a*; prayer, fol. 69 *b*.

2. Terce, *ⲛⲉⲧⲉⲛⲏ*. Fol. 70 *b*. *ⲛⲁⲃⲟⲩⲁ ⲛⲉⲧⲉⲛⲏ*, beginning *ⲛⲁⲃⲟⲩⲁ ⲛⲉⲧⲉⲛⲏ*, fol. 70 *b*; prayer of Gregory (Theologus), *ⲛⲁⲃⲟⲩⲁ*, fol. 71 *a*; Pss. xx., xxiii., xxiv., xxv., xxvi., xxix., xxx., xxxiv., xli., xliii., xlvi., and xlvii.; prayer of Philoxenus of Mabug, fol. 78 *b*.

3. Sext, *ⲛⲁⲃⲟⲩⲁ*. Fol. 79 *a*. Prayer, beginning *ⲛⲁⲃⲟⲩⲁ ⲛⲉⲧⲉⲛⲏ* fol. 79 *a*; Pss. liv., lvii., lxi., lxv., lv., xlviii., lxxxiv., lxxxv., lxxxvi., lxxxvii., xci., and xciii.; prayer of Abraham Kidūnāyā,\* *ⲛⲁⲃⲟⲩⲁ*, fol. 86 *b*; *ⲛⲁⲃⲟⲩⲁ ⲛⲉⲧⲉⲛⲏ*, beginning *ⲛⲉⲧⲉⲛⲏ* *ⲛⲁⲃⲟⲩⲁ*, fol. 87 *a*.

4. None, *ⲛⲉⲧⲉⲛⲏ*. Fol. 87 *a*. Prayer of Macarius the Egyptian, *ⲛⲁⲃⲟⲩⲁ*, fol. 87 *a*; Pss. xevi., xevii., xeviii., xcix., c., ci., cx., cxi., cxii., cxiii., and cxv.; prayer, beginning *ⲛⲉⲧⲉⲛⲏ* *ⲛⲁⲃⲟⲩⲁ* (sic) *ⲛⲉⲧⲉⲛⲏ*, fol. 92 *b*; another, beginning *ⲛⲉⲧⲉⲛⲏ ⲛⲁⲃⲟⲩⲁ ⲛⲉⲧⲉⲛⲏ* *ⲛⲁⲃⲟⲩⲁ*, fol. 94 *a*.

\* See Assemani, Bibl. Or., t. i., p. 396, note 1.

5. Vespers or Evening Prayer, *ܩܘܠܘܬܐ ܕܥܘܫܐ*. Fol. 94 *a*. Prayer of Basil, *ܩܘܠܘܬܐ ܕܒܝܫܠܐ*, fol. 94 *a*; Pss. xxxv., xxxviii., xxxix., xl., xxxi., xlviii., lxxi., xxviii., cxvii., cxl., and cxviii. 105—112. Imperfect.

6. Compline, *ܩܘܠܘܬܐ ܕܥܘܫܐ*, is lost.

7. First nocturn, *ܩܘܠܘܬܐ ܕܥܘܫܐ* *ܕܥܘܫܐ* *ܕܥܘܫܐ* *ܕܥܘܫܐ*. Fol. 104 *a*. Prayer, beginning *ܩܘܠܘܬܐ ܕܥܘܫܐ* *ܕܥܘܫܐ* *ܕܥܘܫܐ*, fol. 104 *a*; Psalm cxviii.; prayer of Isaiah the Prophet, *ܩܘܠܘܬܐ ܕܥܘܫܐ*, fol. 110 *b*.

8. Second nocturn, *ܩܘܠܘܬܐ ܕܥܘܫܐ* *ܕܥܘܫܐ* *ܕܥܘܫܐ* *ܕܥܘܫܐ*. Fol. 111 *a*. Prayer of Isaac of Nineveh, *ܩܘܠܘܬܐ ܕܥܘܫܐ* *ܕܥܘܫܐ* *ܕܥܘܫܐ*, fol. 111 *a*; Pss. cxix., cxx., cxxi., cxxii., cxxiii., cxxiv., cxxv., and cxxvi. Imperfect.

[Add. 14,723, foll. 66—113.]

CCXVIII.

Paper, about 5 $\frac{7}{8}$  in. by 4, consisting of 114 leaves, many of which are much soiled and torn, especially foll. 1, 9, 11, 18, 36; 40—42, 50, 51, 55—60, 91—97, 100, 113, and 114. The quires, signed with letters, are now 12 in number; but leaves are wanting after foll. 8, 10, 97, and 106, as well as at the end. There are from 7 to 11 lines in each page. The first eight leaves are written in a neat, regular hand of the xiv<sup>th</sup> or xv<sup>th</sup> cent., with many Greek and Syriac vowels; but the rest, though of the same date, are very badly written. This manuscript contains—

The Psalms proper for the several daily services, according to the Peshittā version, following the use of the Egyptian monks in the desert of Scete. Title, fol. 1 *b*: . . . .  
*ܩܘܠܘܬܐ ܕܥܘܫܐ ܕܥܘܫܐ ܕܥܘܫܐ ܕܥܘܫܐ* . . . . .

*ܩܘܠܘܬܐ ܕܥܘܫܐ ܕܥܘܫܐ ܕܥܘܫܐ ܕܥܘܫܐ*  
*ܩܘܠܘܬܐ ܕܥܘܫܐ ܕܥܘܫܐ ܕܥܘܫܐ ܕܥܘܫܐ*

1. Morning Prayer, *ܩܘܠܘܬܐ ܕܥܘܫܐ*. Fol. 1 *b*. Prayer of S. John the Baptist, *ܩܘܠܘܬܐ ܕܥܘܫܐ* *ܕܥܘܫܐ* *ܕܥܘܫܐ*, fol. 1 *b*; prayer of Severus of Antioch, *ܩܘܠܘܬܐ ܕܥܘܫܐ* *ܕܥܘܫܐ* *ܕܥܘܫܐ*, fol. 2 *b*; Pss. i., ii., iii., iv., v., vi., viii., xi., xii., xiii., xv., xvi., xix., xxvii., and cxlii. Imperfect.

2. Terce, *ܩܘܠܘܬܐ ܕܥܘܫܐ*. Fol. 28 *b*. Prayer of Gregory (Theologus), *ܩܘܠܘܬܐ ܕܥܘܫܐ* *ܕܥܘܫܐ* *ܕܥܘܫܐ*, fol. 29 *a*; Pss. xx., xxiii., xxiv., xxv., xxvi., xxix., xxx., xxxiv., xli., xliii., xlvi., and xlvii.; prayer of Philoxenus, *ܩܘܠܘܬܐ ܕܥܘܫܐ* *ܕܥܘܫܐ* *ܕܥܘܫܐ*, fol. 52 *b*.

3. Sext, *ܩܘܠܘܬܐ ܕܥܘܫܐ*. Fol. 55 *a*. Prayer of Abraham Kidūnāyā, *ܩܘܠܘܬܐ ܕܥܘܫܐ* *ܕܥܘܫܐ* *ܕܥܘܫܐ*, fol. 55 *a*; Pss. liv., lvii., lxi., lxv., lv., xlvi., lxxxiv., lxxxv., lxxxvi., lxxxvii., xci., and xciii.; a prayer, fol. 79 *a*.

4. None, *ܩܘܠܘܬܐ ܕܥܘܫܐ*. Fol. 84 *b*. Prayer of Isaiah of Scete, *ܩܘܠܘܬܐ ܕܥܘܫܐ* *ܕܥܘܫܐ* *ܕܥܘܫܐ*, fol. 84 *b*; Pss. xevi., xevii., xeviii., xcix., c., ci., cx., cxi., cxii., and cxv.; a prayer, fol. 99 *a*. Imperfect.

5. Vespers, *ܩܘܠܘܬܐ ܕܥܘܫܐ*. Fol. 105 *a*. Prayer of Basil, *ܩܘܠܘܬܐ ܕܥܘܫܐ* *ܕܥܘܫܐ* *ܕܥܘܫܐ*, fol. 105 *a*; Pss. xxxv., xxxviii., xxxix., and xl. Imperfect.

On fol. 105 *a*, the scribe has recorded his name, Domitius: *ܩܘܠܘܬܐ ܕܥܘܫܐ ܕܥܘܫܐ ܕܥܘܫܐ ܕܥܘܫܐ*  
*ܩܘܠܘܬܐ ܕܥܘܫܐ ܕܥܘܫܐ ܕܥܘܫܐ ܕܥܘܫܐ*  
[Add. 17,221.]

# SERVICE-BOOKS.

## LECTIONARIES.

### CCXIX.

Part of a vellum leaf, apparently a fragment of a Lectionary, written in a large, regular Estrangēlā of the vi<sup>th</sup> or vii<sup>th</sup> cent., containing on the one side, S. Mark, ch. xii. v. 11, and on the other, S. Matthew, ch. xxi. vv. 39, 40.

[Add. 17,217, fol. 54.]

### CCXX.

Vellum, 10 $\frac{3}{8}$  in. by 7, consisting of 121 leaves, the last of which is much stained and torn. The quires, 13 in number, are signed with letters. Each page is divided into two columns, of from 24 to 34 lines. This volume is written, apparently, by two hands (the second commencing at fol. 101 *b*), dated A. Gr. 1135, A.D. 824, and contains—

A Jacobite Lectionary, comprising lessons from the Old and New Testaments, principally for the Sundays of the whole year, in two parts. Many of them are taken from the Apocrypha and from the Syriac version of the LXX.\*

Part I. Foll. 1—68. Title, fol. 1 *b*:  
 ܐܢܝܢ ܕܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ

ܐܢܝܢ ܕܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ

ܐܢܝܢ ܕܡܫܘܚܐ ܕܡܫܘܚܐ

1. The first Sunday after Epiphany,  
 ܐܢܝܢ ܕܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ  
 Fol. 1 *b*.

2. The second Sunday after Epiphany.  
 Fol. 2 *a*.\*

3. The fourth Sunday after Epiphany.  
 Fol. 3 *a*.

4. The fifth Sunday after Epiphany.  
 Fol. 4 *a*.

5. The sixth Sunday after Epiphany.  
 Fol. 4 *a*.

6. The seventh Sunday after Epiphany.  
 Fol. 5 *a*.

7. Rogationary lessons, ܐܢܝܢ ܕܡܫܘܚܐ .  
 Fol. 5 *a*.

8. Monday in the first week of Lent,  
 ܐܢܝܢ ܕܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ  
 ܐܢܝܢ ܕܡܫܘܚܐ . Fol. 8 *b*.

9. Tuesday. Fol. 9 *a*.

10. Wednesday. Fol. 9 *b*.

11. Thursday. Fol. 10 *a*.

12. Friday. Fol. 10 *b*.

13. Saturday. Fol. 11 *a*.

14. The first Sunday in Lent, ܐܢܝܢ  
 ܐܢܝܢ ܕܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ . Fol. 12 *a*.

\* See Ceriani's Memoir, "Le Edizioni e i Manoscritti delle Versioni Siriache del Vecchio Testamento," pp. 25, 26.

\* The third Sunday after Epiphany is omitted here, though given in its proper place in part II.

15. The second Saturday in Lent. Fol. 13 a.

16. The second Sunday in Lent. Fol. 14 b.

17. The third Saturday in Lent. Fol. 15 a.

18. Sunday in the mid-week of Lent, **מִיּוֹם הַשַּׁבָּת הַשְּׁלִישִׁי עַד הַשַּׁבָּת הַרְבִּיעִי**. Fol. 15 b.

19. Monday. Fol. 16 a.

20. Tuesday. Fol. 17 a.

21. Wednesday. Fol. 18 b.

22. Thursday. Fol. 19 b.

23. Friday. Fol. 20 b.

24. Saturday. Fol. 21 b.

25. The fourth Sunday in Lent. Fol. 21 b.

26. The fifth Saturday in Lent. Fol. 23 a.

27. The Sunday before Palm Sunday, **מִיּוֹם הַשַּׁבָּת הַחֹמֶשֶׁת עַד הַשַּׁבָּת הַשְּׁשִׁית**. Fol. 24 a.

28. The Saturday immediately preceding Palm Sunday, **הַשַּׁבָּת הַשְּׁשִׁית עַד הַשַּׁבָּת הַשְּׁבִיעִית**. Fol. 25 b.

29. The Morning of Palm Sunday, **בֹּקֶר הַיּוֹם הַשַּׁבָּת הַשְּׁבִיעִית**. Fol. 26 a.

30. The Friday of the Confessors, **מִיּוֹם הַפְּתִיחַ עַד הַשַּׁבָּת הַשְּׁבִיעִית**. Fol. 26 a.

31. The Commemoration of the Bishops, **מִיּוֹם כְּבוֹד בִּישׁוּפֵי הַכְּרִיסְטוֹס**. Fol. 27 b.

32. The Sunday after New (Low) Sunday (*ἡ καινή* or *νέα κυριακή*), **מִיּוֹם הַשַּׁבָּת הַשְּׁבִיעִית עַד הַשַּׁבָּת הַחֹמֶשֶׁת**. Fol. 28 b, 29 b.

33. The fourth Sunday after the Resurrection, **מִיּוֹם הַשַּׁבָּת הַרְבִּיעִי עַד הַשַּׁבָּת הַשְּׁשִׁית**. Fol. 31 a.

34. The fifth Sunday after the Resurrection. Fol. 32 a.

35. The sixth Sunday after the Resurrection. Fol. 33 a.

36. The first Sunday after Pentecost, **מִיּוֹם הַשַּׁבָּת הַשְּׁשִׁית עַד הַשַּׁבָּת הַשְּׁבִיעִית**. Fol. 34 a.

37. The second Sunday after Pentecost. Fol. 35 a.

38. The third Sunday after Pentecost. Fol. 36 b.

39. The fourth Sunday after Pentecost. Fol. 37 a.

40. The fifth Sunday after Pentecost. Fol. 38 b.

41. The sixth Sunday after Pentecost. Fol. 39 b.

42. The seventh Sunday after Pentecost. Fol. 40 b.

43. The first Sunday after the Fast of the Apostles, **מִיּוֹם הַשַּׁבָּת הַשְּׁבִיעִית עַד הַשַּׁבָּת הַחֹמֶשֶׁת**. Fol. 41 a.

44. The second Sunday. Fol. 42 a.

45. The third Sunday. Fol. 42 b.

46. The fourth Sunday. Fol. 43 b.

47. The fifth Sunday. Fol. 45 b.

48. The sixth Sunday. Fol. 46 b.

49. The (first) Sunday of the Fast of the three holy Children, **מִיּוֹם הַשַּׁבָּת הַשְּׁבִיעִית עַד הַשַּׁבָּת הַחֹמֶשֶׁת**. Fol. 48 a.

50. The second Sunday. Fol. 49 a.

51. The third Sunday. Fol. 51 a.

52. The fourth Sunday. Fol. 52 a.

53. The fifth Sunday. Fol. 53 a.

54. The sixth Sunday. Fol. 53 b.

55. The last Sunday. Fol. 55 a.

56. The (first) Sunday after the Fast of the three holy Children.\* Fol. 56 a.

57. The second Sunday. Fol. 56 b.

58. The third Sunday. Fol. 57 b.

59. The fourth Sunday. Fol. 58 a.

60. The fifth Sunday. Fol. 58 b.

61. The sixth Sunday. Fol. 59 a.

62. The seventh Sunday. Fol. 60 a.

63. For the Dead, **מִיּוֹם הַשַּׁבָּת הַשְּׁבִיעִית עַד הַשַּׁבָּת הַחֹמֶשֶׁת**. Fol. 60 b.

The colophon, fol. 68 b, informs us that this lectionary was finished in the year 1135 (A.D. 824) in the church of Achudemēs (at Harrān), at the expense of the congregation, under the direction of Mihr-Shabūr the son of Elias (the name of Dūmā is a later alteration; see Add. 14,486 and 14,487). **אֵלֶּיךָ יְיָ אֱלֹהֵינוּ מִיּוֹם הַשַּׁבָּת הַשְּׁבִיעִית עַד הַשַּׁבָּת הַחֹמֶשֶׁת**

\* The MS. has, erroneously, **מִיּוֹם הַשַּׁבָּת הַשְּׁבִיעִית עַד הַשַּׁבָּת הַחֹמֶשֶׁת**

הַתּוֹרָה אֲשֶׁר בְּיַד הַכֹּהֵן הַגָּדוֹל  
 אֲשֶׁר הָיָה בְּיָמָיו הַזֵּה הַזֶּה  
 [כֹּהֵן] יֵשׁוּעַ בֶּן יִצְחָק הַכֹּהֵן הַגָּדוֹל

The first five lines of a subsequent note have been erased (see Add. 14,486 and 14,487); from the remainder we learn that the book was bound by a deacon named Isaac.

הַתּוֹרָה [אֲשֶׁר] יֵשׁוּעַ בֶּן יִצְחָק הַכֹּהֵן הַגָּדוֹל  
 עָשָׂה לָנוּ סֵפֶר זֶה הַזֶּה בְּיָמָיו הַזֵּה הַזֶּה  
 בְּחֹדֶשׁ כֶּסֶלְבֵּן הַשְּׁמִינִי הַזֶּה הַזֶּה  
 הַשְּׁמִינִי הַזֶּה הַשְּׁמִינִי הַזֶּה הַשְּׁמִינִי הַזֶּה

Part II., comprising a different series of lessons. Foll. 69—121. Title, fol. 69 b:

בְּשֵׁם הַשְּׁמִינִי הַזֶּה הַשְּׁמִינִי הַזֶּה הַשְּׁמִינִי הַזֶּה

- 1. The first Sunday after Epiphany. Fol. 69 b.
- 2. The second Sunday after Epiphany. Fol. 70 a.
- 3. The third Sunday after Epiphany. Fol. 71 a.
- 4. The fourth Sunday after Epiphany. Fol. 71 b.
- 5. The fifth Sunday after Epiphany. Fol. 72 a.
- 6. The sixth Sunday after Epiphany. Fol. 73 a.
- 7. The seventh Sunday after Epiphany. Fol. 73 b.
- 8. Rogationary lessons, הַתּוֹרָה הַזֶּה . Fol. 74 b.
- 9. Monday in the first week of Lent. Fol. 77 a.
- 10. Tuesday. Fol. 78 a.
- 11. Wednesday. Fol. 78 a.

- 12. Thursday. Fol. 78 b.
- 13. Friday. Fol. 79 b.
- 14. Saturday. Fol. 80 a.
- 15. The first Sunday in Lent. Fol. 80 b.
- 16. The second Saturday\* in Lent. Fol. 81 a.
- 17. The second Sunday in Lent. Fol. 81 b.
- 18. The third Saturday in Lent. Fol. 82 b.
- 19. Sunday in the mid-week of Lent. Fol. 83 a.
- 20. Monday. Fol. 83 b.
- 21. Tuesday. Fol. 84 a.
- 22. Wednesday. Fol. 84 b.
- 23. Thursday. Fol. 85 a.
- 24. Friday. Fol. 85 b.
- 25. Saturday. Fol. 86 a.
- 26. The fourth Sunday in Lent. Fol. 86 b.
- 27. The fifth Saturday in Lent. Fol. 88 a.
- 28. The Sunday before Palm Sunday. Fol. 88 a.
- 29. The Saturday immediately preceding Palm Sunday. Fol. 89 a.
- 30. The Morning of Palm Sunday. Fol. 89 b.
- 31. The Friday of the Confessors. Fol. 90 a.
- 32. The Commemoration of the Martyrs, הַתּוֹרָה הַזֶּה . Fol. 91 b.
- 33. The Commemoration of the Bishops. Fol. 91 b.
- 34. The Sunday after New (Low) Sunday. Fol. 92 a.
- 35. The fourth Sunday after the Resurrection. Fol. 93 a.
- 36. The fifth Sunday after the Resurrection. Fol. 93 b.
- 37. The sixth Sunday after the Resurrection. Fol. 94 a.
- 38. The first Sunday after Pentecost. Fol. 94 b.
- 39. The second Sunday after Pentecost. Fol. 95 a.

\* MS., erroneously, Sunday.









מִיָּוֵם הַיּוֹם . הַיּוֹם הַזֶּה .  
הַיּוֹם . Fol. 45 a.

18. The Consecration of an Altar, מִיָּוֵם  
הַיּוֹם . Fol. 48 a.

19. The Consecration of a Church, מִיָּוֵם  
הַיּוֹם . Fol. 48 b.

20. The Consecration of a Bishop, מִיָּוֵם  
הַיּוֹם . Fol. 50 b.

21. The Friday of the Confessors, מִיָּוֵם  
הַיּוֹם . Fol. 52 a.

22. New (Low) Sunday, מִיָּוֵם הַיּוֹם  
הַיּוֹם . Fol. 54 a.

23. The Ascension of our Lord, מִיָּוֵם  
הַיּוֹם . Fol. 57 b.

24. Pentecost (Whitsun Day), מִיָּוֵם  
הַיּוֹם . Fol. 60 b.

25. The Invention of the holy Cross, מִיָּוֵם  
הַיּוֹם . Fol. 62 b.

26. The Commemoration of the Fathers, מִיָּוֵם  
הַיּוֹם . Fol. 64 b.

27. For the Dead, מִיָּוֵם הַיּוֹם .  
Fol. 65 b.

Colophon, fol. 71 a: מִיָּוֵם הַיּוֹם .  
הַיּוֹם .

In the second column of the same page  
are the following notes, all by the same  
hand, informing us that this lectionary was  
written for the Church of Achudemes, in  
the convent called *כַּסְּאָה* at Harrān,  
at the expense of the congregation of Tagri-  
tans, under the superintendence of Mihr-  
Shabūr the son of Elias; and that it was  
bound by the deacon Isaac.

הַיּוֹם הַזֶּה . הַיּוֹם הַזֶּה .  
הַיּוֹם הַזֶּה . הַיּוֹם הַזֶּה .

הַיּוֹם הַזֶּה . הַיּוֹם הַזֶּה .  
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הַיּוֹם הַזֶּה . הַיּוֹם הַזֶּה .

Two notes on fol. 71 b state that the  
volume was presented to the convent of S.  
Mary Deipara by the monk Bar 'Idai (כִּי  
חַדַּי) of Tagrit, having been procured for  
the said convent by the monks Matthew and  
Abraham of Tagrit (see Add. 14,485, fol. 1 a).

הַיּוֹם הַזֶּה . הַיּוֹם הַזֶּה .  
הַיּוֹם הַזֶּה . הַיּוֹם הַזֶּה .

הַיּוֹם הַזֶּה . הַיּוֹם הַזֶּה .  
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הַיּוֹם הַזֶּה . הַיּוֹם הַזֶּה .  
הַיּוֹם הַזֶּה . הַיּוֹם הַזֶּה .

Underneath is the following anathema:  
הַיּוֹם הַזֶּה . הַיּוֹם הַזֶּה .  
הַיּוֹם הַזֶּה . הַיּוֹם הַזֶּה .

On foll. 72 and 73, there is a lesson for  
x



—25; 1 Sam. i. 19—ii. 10; Wisdom, vii. 7—15; Micah,\* v. 1—8 (2—9); Dan. ii. 31—35; Isaiah, viii. 16—ix. 7; Galat. iv. 1—12.

4. מִטְּלַת כְּבוֹד מַתְּנֵי הַלֵּלָהּ אֱלֹהִים, lessons for the Commemoration of the Mother of God. Fol. 11 b. Exod. xvi. 28—35; 2 Epist. of Baruch,† iii. 24—iv. 1; Isaiah, vii. 21—viii. 15; Hebr. viii. 10—ix. 10.

5. מִטְּלַת כְּבוֹד מַתְּנֵי הַבְּלִיָּה, lessons for the Commemoration of the Infants. Fol. 14 a. Exod. i. 15—22; Micah, vii. 1—20; Hebr. xi. 11—23.

6. מִטְּלַת כָּלֵל הַעֶבֶד הַלַּיְלָה, lessons for the night (eve) of the Epiphany. Fol. 15 b. Gen. xxiv. 10—28; 2 Kings, ii. 19—25; Isaiah, xi. 11—xii. 6; Hebr. x. 15—25.

7. מִטְּלַת הַצְּחִיָּה הַבֹּקֶר, lessons for the morning of the Epiphany. Fol. 17 b. Levit. viii. 1—13; Deut. xxxiii. 1—16; Joshua, iii. 7—iv. 3; 1 Sam. vii. 8—15; Prov. viii. 22—35; Zech. v. 5—vi. 15; Song of the three Children, 35—51 (Dan. iii. 57—73); Titus, ii. 11—iii. 7.

8. מִטְּלַת הַיּוֹם, אֶסְפֵּי חַבְרָנָה אֶהְיֶה, מִטְּלַת הַיּוֹם, אֶסְפֵּי. מִטְּלַת הַיּוֹם, אֶסְפֵּי, lessons for S. John the Baptist, and Mār Sergius, and Mār George. Fol. 22 a. Gen. xli. 38—52; Wisdom, xviii. 20—xix. 1; Isaiah, xl. 3—8; Rom. x. 4—18.

9. מִטְּלַת הַשַּׁבָּת הַרִּשְׁוֹן אַחֲרֵי הַעִפְיָנָה, lessons for the (first) Sunday after Epiphany. Fol. 24 a. Exod. xxxii. 30—xxxiii. 6; 2 Epist. of Baruch, iv. 36—v. 9; Isaiah, xiii. 17—xiv. 2; Hebr. vi. 1—8.

10. מִטְּלַת הַשַּׁבָּת הַשֵּׁנִי אַחֲרֵי הַעִפְיָנָה, lessons for the second Sunday after Epiphany. Fol. 26 a. Exod. xxxiv. 32—xxxv. 19; Jerem. l. 4—16; Rom.‡ vii. 22—viii. 11.

11. מִטְּלַת הַשַּׁבָּת הַשְּׁלִישִׁי אַחֲרֵי הַעִפְיָנָה,

lessons for the third Sunday after Epiphany. Fol. 28 a. Gen. xliii. 24—xliv. 2; Wisdom, vi. 1—9 (8); Isaiah, xvii. 1—14; Rom. viii. 12—27.

12. מִטְּלַת הַשַּׁבָּת הָרְבִיעִי אַחֲרֵי הַעִפְיָנָה, lessons for the fourth Sunday after Epiphany. Fol. 30 a. Exod. xxxv. 30—xxxvi. 5; Jerem. li. 1—12; Rom. ix. 14—26.

13. מִטְּלַת הַשַּׁבָּת הַחֲמִישִׁי אַחֲרֵי הַעִפְיָנָה, lessons for the fifth Sunday after Epiphany. Fol. 31 b. Gen. xlv. 18—xlvi. 1; Wisdom, vi. 24 (22)—vii. 6; Isaiah, xxi. 1—10; Rom. xiv. 19—xv. 7.

14. מִטְּלַת הַשַּׁבָּת הַשֵּׁשִׁי אַחֲרֵי הַעִפְיָנָה, lessons for the sixth Sunday after Epiphany. Fol. 33 b. Exod. xxxvi. 23—38; Jerem. li. 15—29; Rom. vii. 4—13.

15. מִטְּלַת הַשַּׁבָּת הַשְּׁבִיעִי אַחֲרֵי הַעִפְיָנָה, lessons for the seventh Sunday after Epiphany. Fol. 35 b. Gen. xlvii. 5—13; Wisdom, viii. 17—ix. 12; Isaiah, xxix. 15—24; Galat. iv. 28—v. 10.

16. מִטְּלַת הַשַּׁבָּת הַרִּשְׁוֹן בְּחַג הַמַּעֲרָב, lessons for the first Sunday in Lent. Fol. 37 b. Levit. xxiii. 23—32; Joel, ii. 12—20; Dan. i. 3—21; Rom. xii. 1—21.

17. מִטְּלַת הַיּוֹם הַרִּשְׁוֹן בְּחַג הַמַּעֲרָב, lessons for the first Monday in Lent. Fol. 40 b. Gen. ii. 15—24; Levit. iv. 1—12; Deut. iv. 1—14; Joshua, xxi. 43—xxii. 6; 1 Sam. vii. 2—8; Wisdom, i. 1—7; Ezek. iii. 10—21; Ephes. iv. 21—24.

18. מִטְּלַת הַשַּׁבָּת הַשֵּׁנִי בְּחַג הַמַּעֲרָב, lessons for the second Sunday in Lent. Fol. 44 a. Gen. xxxii. 24—32; Prov. iii. 1—18; Jerem. xxxvi. 21—31; 2 Corinth. vi. 1—16.

19. מִטְּלַת הַשַּׁבָּת הַשְּׁלִישִׁי בְּחַג הַמַּעֲרָב, lessons for the third Sunday in Lent. Fol. 46 b. Gen. xviii. 20—33; Prov. xv. 33—xvi. 15; Jerem. xi. 1—10; Ephes. vi. 10—20, iv. 25—v. 2.

20. מִטְּלַת הַשַּׁבָּת הָרְבִיעִי בְּחַג הַמַּעֲרָב, lessons for the fourth Sunday in Lent. Fol. 49 a. Gen. xix. 1—14; Prov. iii. 27—iv.

\* וְכֵן כֵּן כָּל הַיְצִיָּה תַבְּרָא, and so with all the twelve minor Prophets.

† וְכֵן תַּבְּרָא, and so always.

‡ In the MS. wrongly Hebr.

- 9; Ezek. xviii. 5—20; Rom. xiii. 8—xiv. 4.
21. **קטורא קטורא קטורא קטורא קטורא**, lessons for the fifth Sunday in Lent. Fol. 51 *b*. Gen. xv. 1—21; Prov. viii. 10—21; Ezek. xviii. 23—32; Galat. v. 16—21.
22. **קטורא א קטורא קטורא קטורא**, lessons for the sixth Sunday in Lent. Fol. 53 *b*. Gen. xxxi. 55—xxxii. 21; Prov. x. 27—xi. 9; Jerem. xi. 19—xii. 4; Ephes. i. 3—14.
23. **קטורא א קטורא קטורא קטורא קטורא**, lessons for the Annunciation of the Mother of God. Fol. 55 *b*. Gen. xviii. 1—19; 1 Sam. i. 9—19; Galat. iii. 15—22.
24. **קטורא א קטורא קטורא קטורא קטורא**, lessons for Palm Sunday. Fol. 57 *b*. Gen. xlix. 1—28; Levit. xxiii. 34—44; Deut. viii. 6—20; Joshua, i. 1—9; 2 Sam. vi. 1—12; Prov. i. 20—33; Zech. ix. 9—16; Dan. viii. 1—10; Isaiah, xl. 9—27; Rom. xi. 13—24.
25. **קטורא א קטורא קטורא קטורא קטורא**, lessons for the Thursday of the Mystery (Thursday in Passion-week). Fol. 63 *a*. Exod. xii. 1—14; Zech. xi. 4—14; Ezek. xxi. 8—17; 1 Corinth. xi. 17—26.
26. **קטורא א קטורא קטורא קטורא קטורא**, lessons for the Consecration of the Chrism (*μύρον*). Fol. 65 *a*. Gen. xxviii. 18—22; Levit. viii. 1—13; 2 Kings, ix. 1—10; Ezek. xl. 18—27; 2 Corinth. ii. 14—iii. 6.
27. **קטורא א קטורא קטורא קטורא קטורא**, lessons for the Friday of the Crucifixion. Fol. 67 *b*. Gen. xxxvii. 12—34; Levit. xxiv. 11—23; Job, xl. 1—xli. 3; 1 Sam. xxvi. 1—16; Wisdom, ii. 12—25 (24); Jerem. xxxvii. 12—21; Ezek. xxi. 24—xxii. 4; Rom. v. 1—11.
28. **קטורא א קטורא קטורא קטורא קטורא**, lessons for the Saturday of Annunciation. Fol. 72 *b*. Gen. xl. 1—15; Num. xxviii. 16—25; Job, xxvii. 1—23; Jonah, i. 15—ii. 11; Coloss. i. 3—14.
29. **קטורא א קטורא קטורא קטורא קטורא**, lessons for the Sunday of the Resurrection. Fol. 75 *a*. Gen. viii. 1—19; Levit. xxiii. 1—8; Deut. xvi. 1—8; Joshua, v. 10—vi. 4; 1 Sam. xvii. 37—54; Prov. ix. 1—12; Zeph. iii. 14—20; Dan. vi. 19—28; 1 Corinth. xv. 1—19.
30. **קטורא א קטורא קטורא קטורא קטורא**, lessons for New (Low) Sunday. Fol. 81 *a*. Gen. i. 1—ii. 3; Levit. i. 1—13; Deut. i. 1—14; Judges, i. 1—7; Prov. ii. 1—15; Jerem. i. 1—10; Hebr. vi. 11—17.
31. **קטורא א קטורא קטורא קטורא קטורא**, lessons for the third Sunday after the Resurrection. Fol. 85 *b*. Exod. ii. 11—22; Ezek. iii. 22—iv. 3; 1 Corinth. ii. 6—iii. 3.
32. **קטורא א קטורא קטורא קטורא קטורא**, lessons for the fourth Sunday after the Resurrection. Fol. 87 *b*. Exod. iii. 13—22; Ezek. v. 5—15; Rom. x. 17—xi. 12.
33. **קטורא א קטורא קטורא קטורא קטורא**, lessons for the fifth Sunday after the Resurrection. Fol. 89 *b*. Exod. v. 1—9; Ezek. vi. 1—9; Rom. xiii. 12—xiv. 13.
34. **קטורא א קטורא קטורא קטורא קטורא**, lessons for the sixth Sunday after the Resurrection. Fol. 91 *b*. Exod. v. 10—vi. 1; Ezek. viii. 14—ix. 10; Rom. vi. 12—23.
35. **קטורא א קטורא קטורא קטורא קטורא**, lessons for the Ascension of our Lord. Fol. 94 *a*. Gen. xli. 14—37; Num. ix. 15—23; 2 Kings, ii. 1—14; Isaiah, vi. 1—13; 1 Tim. iii. 14—iv. 8.
36. **קטורא א קטורא קטורא קטורא קטורא**, lessons for the seventh Sunday after the Ascension. Fol. 97 *b*. Wisdom, xii. 2—18; Isaiah, li. 9—16; Ephes. iv. 1—16.
37. **קטורא א קטורא קטורא קטורא קטורא**, lessons for the Sunday of Pentecost. Fol. 99 *b*. Exod. iii. 1—12; Num. xi. 16—29; Job, xxxii. 6—xxxiii. 13; Wisdom, vii. 15—28; Joel, ii. 28—32; Ezek. ix. 11—x. 22; 1 Corinth. xii. 1—18.
38. **קטורא א קטורא קטורא קטורא קטורא**, lessons for the (first) Sunday after Pentecost. Fol. 105 *b*. Exod. xvi. 9—26; Job, vi. 1—30; 1 Corinth. vi. 1—11.







21. The Week of White Garments (כִּי־בָּרָא, *in albis*). Fol. 154 *b*.
22. New (or Low) Sunday, כִּי־בָּרָא הַשֵּׁנִי : Fol. 166 *a*.
23. The second Sunday after the Resurrection. Fol. 168 *b*.
24. The third Sunday. Fol. 171 *b*.
25. The fourth Sunday. Fol. 172 *a*.
26. The fifth Sunday. Fol. 173 *b*.
27. The Ascension of our Lord, כִּי־בָּרָא הַשֵּׁנִי (sic) הַשֵּׁנִי הַשֵּׁנִי הַשֵּׁנִי . Fol. 178 *a*.
28. The sixth Sunday after the Resurrection. Fol. 178 *b*.
29. Pentecost or Whitsun Day, כִּי־בָּרָא הַשֵּׁנִי . Fol. 181 *b*.
30. The Friday of Gold (see Acts, ch. iii. v. 6), the Commemoration of SS. Peter, John, and Paul, : כִּי־בָּרָא הַשֵּׁנִי הַשֵּׁנִי הַשֵּׁנִי הַשֵּׁנִי . Fol. 184 *b*.
31. The Fast of the Apostles, כִּי־בָּרָא הַשֵּׁנִי הַשֵּׁנִי הַשֵּׁנִי .
- a.* The first Sunday. Fol. 185 *b*.
- b.* The second Sunday. Fol. 187 *a*.
- c.* The third Sunday. Fol. 191 *b*.
- d.* The fourth Sunday. Fol. 196 *a*.
- e.* The fifth Sunday. Fol. 197 *a*.
- f.* The sixth Sunday. Fol. 199 *b*.
32. The Friday of the Commemoration of the Apostles, כִּי־בָּרָא הַשֵּׁנִי הַשֵּׁנִי הַשֵּׁנִי . Fol. 202 *a*.
33. The First Sunday after the Fast of the Apostles. Fol. 204 *b*.
34. The second Sunday. Fol. 207 *a*.
35. The third Sunday. Fol. 209 *b*.
36. The fourth Sunday. Fol. 212 *a*.
37. The fifth Sunday. Fol. 214 *a*.
38. The sixth Sunday. Fol. 217 *a*.
39. The seventh Sunday. Fol. 218 *b*.
40. The Fast of the three holy Children, כִּי־בָּרָא הַשֵּׁנִי הַשֵּׁנִי הַשֵּׁנִי .
- a.* The first Sunday. Fol. 221 *b*.
- b.* The second Sunday. Fol. 224 *a*.
- c.* The third Sunday. Fol. 226 *b*.
- d.* The fourth Sunday. Fol. 229 *a*.
- e.* The fifth Sunday. Fol. 233 *b*.
- f.* The sixth Sunday. Fol. 236 *b*.
- g.* The seventh Sunday. Fol. 239 *a*.
41. The first Sunday after the Fast of the three holy Children. Fol. 239 *a*.
42. The second Sunday. Fol. 244 *b*.
43. The third Sunday. Fol. 246 *a*.
44. The fourth Sunday. Fol. 248 *a*.
45. The fifth Sunday. Fol. 250 *b*.
46. The sixth Sunday. Fol. 251 *a*.
47. The seventh Sunday. Fol. 252 *a*.
48. The eighth Sunday. Fol. 252 *a*.
49. The Dedication of the Cross and the Consummation of the World, כִּי־בָּרָא הַשֵּׁנִי הַשֵּׁנִי הַשֵּׁנִי . Fol. 253 *b*.
50. Commemorations, כִּי־בָּרָא הַשֵּׁנִי הַשֵּׁנִי .
- a.* The blessed Virgin, הַשֵּׁנִי הַשֵּׁנִי הַשֵּׁנִי . Fol. 261 *b*.
- b.* The Apostles, כִּי־בָּרָא הַשֵּׁנִי הַשֵּׁנִי . Fol. 264 *b*.
- c.* The Martyrs, הַשֵּׁנִי הַשֵּׁנִי . Fol. 264 *b*.
- d.* The Just, כִּי־בָּרָא הַשֵּׁנִי הַשֵּׁנִי . Fol. 264 *b*.
- e.* The Patriarchs, כִּי־בָּרָא הַשֵּׁנִי הַשֵּׁנִי . Fol. 266 *a*.
- f.* The Bishops, הַשֵּׁנִי הַשֵּׁנִי . Fol. 266 *a*.
- g.* Any one Saint, כִּי־בָּרָא הַשֵּׁנִי הַשֵּׁנִי . Fol. 266 *a*.
- h.* S. Stephen, הַשֵּׁנִי הַשֵּׁנִי הַשֵּׁנִי . Fol. 266 *a*.
51. The Dead, כִּי־בָּרָא הַשֵּׁנִי הַשֵּׁנִי . Fol. 266 *b*.
- On fol. 275 *a*, after the doxology, there is the following note, informing us that this lectionary was written and bound, in the year 1400 (A.D. 1089), at the convent of S. Mary Deipara near Alexandria, by a recluse and stylite named Samuel bar Cyriacus bar Abraham, from a place in the East called Nirabā (כִּי־בָּרָא, נִירָבָא), in the district of Ma'dān (כִּי־בָּרָא, see Assemani, *Bibl. Or.*, t. ii., *Dissert. de Monophys.*, art. ix., Maadan). כִּי־בָּרָא הַשֵּׁנִי הַשֵּׁנִי הַשֵּׁנִי .















- 28, 29. The second Sunday. Fol. 36 *a*.  
 30, 31. The third Sunday. Fol. 37 *b*.  
 32, 33. The fourth Sunday. Fol. 39 *b*.  
 34—36. The fifth Sunday. Fol. 40 *b*.  
 37. The Presentation of our Lord in the Temple. Fol. 43 *b*.  
 38. The Commemoration of the Apostles and of Bar-saumā, **ܩܘܪܒܐ ܕܥܘܠܡܐ ܕܩܘܪܒܐ ܕܥܘܠܡܐ**. Fol. 45 *a*.  
 39. The Commemoration of Severus and all the holy Fathers, **ܩܘܪܒܐ ܕܥܘܠܡܐ ܕܩܘܪܒܐ ܕܥܘܠܡܐ : ܩܘܪܒܐ**. Fol. 46 *a*.  
 40, 41. The Commemoration of the Priests, **ܩܘܪܒܐ ܕܥܘܠܡܐ**. Fol. 47 *a*.  
 42, 43. The Commemoration of the Dead, **ܩܘܪܒܐ ܕܥܘܠܡܐ**. Fol. 48 *b*.  
 44. The Sunday of Cana, **ܩܘܪܒܐ ܕܥܘܠܡܐ**. Fol. 51 *a*.  
 45, 46. The Gospels for Lent, **ܩܘܪܒܐ**, beginning with Monday in the first week of Lent. Fol. 52 *a*.  
 47. Tuesday. Fol. 54 *a*.  
 48. Wednesday. Fol. 55 *b*.  
 49. Thursday. Fol. 57 *b*.  
 50. Friday. Fol. 59 *a*.  
 51, 52. Saturday, the commemoration of Theodore the martyr and of all Saints, **ܩܘܪܒܐ ܕܥܘܠܡܐ ܕܩܘܪܒܐ ܕܥܘܠܡܐ**. Fol. 60 *a*.  
 53—55. The second Sunday in Lent. Fol. 62 *b*.  
 56, 57. The middle of the second week in Lent, **ܩܘܪܒܐ ܕܥܘܠܡܐ ܕܩܘܪܒܐ ܕܥܘܠܡܐ**. Fol. 65 *a*.  
 58. Friday. Fol. 66 *b*.  
 59. Saturday. Fol. 67 *b*.  
 60—62. The third Sunday in Lent. Fol. 68 *b*.  
 63. The middle of the third week in Lent, **ܩܘܪܒܐ ܕܥܘܠܡܐ ܕܩܘܪܒܐ ܕܥܘܠܡܐ**. Fol. 71 *b*.  
 64. Saturday. Fol. 72 *b*.  
 65—69. The fourth Sunday in Lent. Fol. 73 *b*.  
 70. Monday in the fourth week of Lent. Fol. 78 *a*.  
 71. Tuesday. Fol. 79 *b*.  
 72. Wednesday. Fol. 81 *a*.  
 73, 74. Thursday. Fol. 81 *b*.  
 75. Friday. Fol. 83 *b*.  
 76, 77. Saturday. Fol. 84 *b*.  
 78—81. The fifth Sunday in Lent. Fol. 86 *a*.  
 82. Saturday in the fifth week of Lent, of the blind man, **ܩܘܪܒܐ ܕܥܘܠܡܐ**. Fol. 90 *b*.  
 83—85. The sixth Sunday in Lent. Fol. 93 *a*.  
 86, 87. The Friday of the forty (Martyrs), **ܩܘܪܒܐ ܕܥܘܠܡܐ ܕܩܘܪܒܐ ܕܥܘܠܡܐ**. Fol. 96 *b*.  
 88, 89. The Saturday of Lazarus. Fol. 99 *a*.  
 90—92. Palm Sunday. Fol. 103 *a*.  
 93—95. Monday in Passion Week. Fol. 107 *b*.  
 96, 97. Tuesday. Fol. 110 *b*.  
 98, 99. Wednesday. Fol. 113 *a*.  
 100—103. Thursday. Fol. 116 *b*.  
 104—115. The Friday of the Crucifixion. Fol. 121 *b*.  
 116, 117. The Saturday of Annunciation, **ܩܘܪܒܐ ܕܥܘܠܡܐ ܕܩܘܪܒܐ ܕܥܘܠܡܐ**. Fol. 137 *b*.  
 118—121. The Sunday of the Resurrection. Fol. 139 *a*.  
 122, 123. Monday of the week *in albis*. Fol. 143 *b*.  
 124. Tuesday. Fol. 145 *a*.  
 125. Wednesday. Fol. 145 *b*.  
 126. Thursday. Fol. 146 *a*.  
 127. Friday, **ܩܘܪܒܐ ܕܥܘܠܡܐ ܕܩܘܪܒܐ ܕܥܘܠܡܐ**. Fol. 147 *a*.  
 128, 129. New (or Low) Sunday. Fol. 148 *a*.  
 130, 131. The third Sunday after the Resurrection. Fol. 150 *a*.  
 132, 133. The fourth Sunday. Fol. 151 *b*.  
 134, 135. The fifth Sunday. Fol. 153 *a*.  
 136, 137. The Ascension. Fol. 154 *b*.  
 138—140. Pentecost or Whitsun Day. Fol. 156 *b*.













5. The Nativity of S. John the Baptist,   
 ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ . Imperfect. Fol. 21 b.   
 [Add. 17,224, foll. 19—21.]

CCXXXIV.

Seven paper leaves, about 7 1/8 in. by 5 1/8,   
 all more or less torn (Add. 14,737, foll. 11—   
 17). There are 16 lines in each page. The   
 writing is of the xiv<sup>th</sup> cent., with occasional   
 Greek vowels. They are—

Fragments of a Jacobite Lectionary from   
 the Epistles. ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ, fol.   
 11 a; ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ, fol. 14 a; ܩܘܠܘܢܐ,   
 fol. 15 a; ܩܘܠܘܢܐ, fol. 16 a; ܩܘܠܘܢܐ ܕܝܘܗܢܢ   
 ܕܡܝܘܢܐ, fol. 16 b.

[Add. 14,737, foll. 11—17.]

CCXXXV.

Ten paper leaves, about 7 in. by 5 1/8, some   
 of which are slightly torn. There are nine   
 lines in each page. The writing is neat and   
 regular, of the xv<sup>th</sup> cent., with numerous   
 Greek vowels. They are—

Fragments of a Jacobite Lectionary from   
 the Acts and the Pauline Epistles, (ܩܘܠܘܢܐ   
 ܕܝܘܗܢܢ ܕܡܝܘܢܐ, fol. 5 a; ܩܘܠܘܢܐ, fol. 10 a).

[Add. 14,737, foll. 1—10.)

CCXXXVI.

Paper, about 10 3/4 in. by 7 1/4, consisting of   
 20 leaves or two quires, signed with letters   
 (Add. 14,709, foll. 75—94). There are from   
 21 to 24 lines in each page. The writing is   
 neat and regular, with numerous Greek and   
 Syriae vowels. It is dated A. Gr. 1795,   
 A.D. 1484, and contains—

Lessons from the Gospels for various   
 occasions; viz.

1. The Commemoration of the blessed   
 Virgin, ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ. Fol. 75 a. Margin,   
 ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ   
 ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ .

2. The Commemoration of the Fathers   
 and Doctors, fol. 75 b: ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ   
 . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ   
 ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ   
 ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ   
 . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ   
 ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ   
 ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ   
 . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ   
 ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ   
 ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ .

3. The Commemoration of Ascetics, Soli-   
 taries, Eremites, Stylites, and Recluses, fol.   
 78 b: . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ   
 ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ   
 . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ   
 ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ   
 ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ   
 . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ   
 ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ   
 ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ   
 . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ   
 ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ   
 ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ .

4. The Commemoration of Ascetics, fol.   
 80 b: . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ   
 ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ   
 . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ   
 ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ   
 ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ   
 . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ   
 ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ   
 ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ .

5. The Commemoration of Martyrs, fol.   
 83 b: ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ   
 ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ   
 . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ   
 ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ   
 ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ   
 . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ   
 ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ   
 ܕܝܘܗܢܢ ܕܡܝܘܢܐ . ܩܘܠܘܢܐ ܕܝܘܗܢܢ ܕܡܝܘܢܐ .









8. The second Sunday after the Nativity. Fol. 10 a.

9. The Epiphany. Fol. 10 b.

10. The Friday of the Commemoration of S. John the Baptist. Fol. 11 b.

11. The first Sunday after the Epiphany. Fol. 13 a.

12. The Friday of the Commemoration of S. Peter and S. Paul. Fol. 13 b.

13. The second Sunday after the Epiphany. Fol. 15 a.

14. The Friday of the Commemoration of the Evangelists. Fol. 16 a.

15. The third Sunday after the Epiphany. Fol. 17 a.

16. The Friday of the Commemoration of S. Stephen. Fol. 18 a.

17. The fourth Sunday after the Epiphany. Fol. 19 a.

18. The Friday of the Commemoration of the Fathers. Fol. 20 a.

19. The fifth Sunday after the Epiphany. Fol. 21 b.

20. The Friday of the Commemoration of the Syrian Doctors, *כדוּרֵי הַדּוֹקְטוֹרִים הַסְּרִיָּאִים*. Fol. 22 b.

21. The sixth Sunday after the Epiphany. Fol. 23 a.

22. The Friday of any one Saint, *כדוּרֵי קַדְשָׁיִם*. Fol. 23 b.

23. The seventh Sunday after the Epiphany. Fol. 25 a.

24. The Friday of the Commemoration of the Martyrs. Fol. 26 a.

25. The eighth Sunday after the Epiphany. Fol. 27 a.

26. The Friday of the Children of Adam, *כדוּרֵי בְּנֵי אָדָם*. Fol. 28 b.

27. Lent, *כדוּרֵי לֵבַיִט*. Fol. 30 a.

28. Palm Sunday, *כדוּרֵי שִׁבְעָה עָרְבָּיִם*. Fol. 51 a.

29. Passion (or Holy) Week.

Monday, *כדוּרֵי אַרְבַּע עָרְבָּיִם*. Fol. 52 a.

Tuesday, *כדוּרֵי חֲמִישֵׁי עָרְבָּיִם*. Fol. 53 b.

Wednesday, *כדוּרֵי שְׁלֹשָׁתָּיִם עָרְבָּיִם*. Fol. 54 b.

Thursday, *כדוּרֵי אַרְבָּעָתָּיִם עָרְבָּיִם*. Fol. 56 a.

Friday, *כדוּרֵי חֲמִישֵׁי עָרְבָּיִם*. Fol. 57 a.

Saturday, *כדוּרֵי שִׁבְעָתָּיִם עָרְבָּיִם*. Fol. 59 a.

30. Easter Sunday, *כדוּרֵי אֶרְבָּעָתָּיִם עָרְבָּיִם*. Fol. 61 a.

31. Monday in Easter Week, *כדוּרֵי חֲמִישֵׁי עָרְבָּיִם*. Fol. 62 b.

Tuesday. Fol. 63 b.

Wednesday. Fol. 64 b.

Thursday. Fol. 65 a.

Friday of the Confessors, *כדוּרֵי מְבַרְרֵי*. Fol. 66 a.

32. New (Low) Sunday, *כדוּרֵי אֶרְבָּעָתָּיִם עָרְבָּיִם*. Fol. 67 b.

33. The third to the sixth Sunday after Easter. Fol. 69 a.

34. The Ascension of our Lord. Fol. 73 a.

35. The Sunday after the Ascension. Fol. 74 a.

36. Pentecost. Fol. 75 a.

37. The Friday of Gold, *כדוּרֵי חֲמִישֵׁי עָרְבָּיִם*. Fol. 76 a.

38. The second to the seventh Sunday of the Apostles. Fol. 77 a.

39. The last Friday of the Fast of the Apostles, *כדוּרֵי אֶרְבָּעָתָּיִם עָרְבָּיִם*. Fol. 84 a.

40. The last Sunday, *כדוּרֵי שִׁבְעָתָּיִם עָרְבָּיִם*. Fol. 85 b.

41. The second to the seventh Sunday of the Week of Summer, *כדוּרֵי אַרְבָּעָתָּיִם עָרְבָּיִם*. Fol. 86 b.

42. The first to the third Sunday of the Week of Elias, *כדוּרֵי אֶרְבָּעָתָּיִם עָרְבָּיִם*. Fol. 92 b.

43. The Invention of the holy Cross, *כדוּרֵי אֶרְבָּעָתָּיִם עָרְבָּיִם*. Fol. 96 b.

44. The first to the fourth Sunday after the Invention. Fol. 98 a.

45. The first to the fourth Sunday of the Week of Moses, *כדוּרֵי אֶרְבָּעָתָּיִם עָרְבָּיִם*. Fol. 102 a.







- 43. The third Sunday. Fol. 50 *b*.
- 44. The third Friday. Fol. 51 *b*.
- 45. The fourth Sunday. Fol. 53 *a*.
- 46. Monday in the fourth week of Lent. Fol. 55 *a*.
- 47. Tuesday. Fol. 56 *b*.
- 48. Wednesday, *ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ*. Fol. 58 *b*.
- 49. Thursday. Fol. 59 *b*.
- 50. Friday. Fol. 60 *b*.
- 51. The fifth Sunday in Lent. Fol. 62 *a*.
- 52. The fifth Friday. Fol. 63 *b*.
- 53. The sixth Sunday. Fol. 66 *a*.
- 54. The sixth Friday. Foll. 67 *b* and 68 *b*.
- 55. Palm Sunday. Fol. 71 *a*.
- 56. Monday in the last week of Lent, *ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ ܕܩܘܪܒܢܐ*. Fol. 73 *a*.
- 57. Tuesday. Fol. 74 *b*.
- 58. Wednesday. Fol. 76 *b*.
- 59. Thursday. Fol. 78 *a*.
- 60. The Friday of the Passion, *ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ*. Foll. 80 *b* and 83 *b*.
- 61. The Eve of Sunday, *ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ*. Fol. 89 *b*.
- 62. Lesson to be read over the (newly) Baptized, *ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ*. Fol. 90 *a*.
- 63. The Night of the Sunday of the Resurrection of our Lord, *ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ*. Fol. 90 *a*.
- 64. The Morning of the Sunday of the Resurrection, *ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ*. Fol. 91 *b*.
- 65. The Sunday of the Resurrection, at the celebration of the Holy Eucharist, *ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ*. Fol. 92 *a*.
- 66. Monday after the Resurrection. Fol. 93 *b*.
- 67. Tuesday. Fol. 95 *a*.
- 68. Wednesday. Fol. 97 *a*.
- 69. Thursday, Fol. 98 *a*.
- 70. The Friday of the Confessors, *ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ*. Fol. 98 *a*.

- 71. New Sunday. Fol. 99 *b*.
- 72. The Commemoration of the martyr George, on the 24th of Nisān: *ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ*. Fol. 100 *b*.
- 73. The Commemoration of Rabban Hormizd and the Solitaries, *ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ*. Fol. 101 *b*.
- 74. The second Friday after the Resurrection; the Commemoration of Abimelech and Gregory: *ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ*. Fol. 101 *b*.
- 75. The third Sunday. Fol. 101 *b*.
- 76. The third Friday; the Commemoration of John, Abraham, etc., metropolitans of Arbel: *ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ*. Fol. 102 *b*.
- 77. The fourth Sunday. Fol. 103 *a*.
- 78. The fourth Friday; the Commemoration of Sergius and Bacchus. Fol. 104 *b*.
- 79. The fifth Sunday. Fol. 104 *b*.
- 80. The fifth Friday; the Commemoration of the female martyr Shirin: *ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ*. Fol. 106 *a*.
- 81. The sixth Sunday. Fol. 106 *b*.
- 82. The Ascension of our Lord. Fol. 108 *b*.
- 83. The sixth Friday after the Resurrection; the Commemoration of S. Paul and S. John. Fol. 109 *b*.
- 84. The seventh Sunday. Fol. 110 *a*.
- 85. The seventh Friday; the Commemoration of Mār Ahā and others: *ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ*. Fol. 111 *b*.
- 86. Whitsun Day, *ܩܘܪܒܢܐ ܕܩܘܪܒܢܐ*. Fol. 112 *a*.



כַּסְפֵּי יוֹסֵפִים מְלֻבָּדִים וְיִצְחָק. Fol. 139 a.

115. The seventh Sunday of *Hallelain*. Fol. 139 a.

116. The seventh Friday; the Commemoration of Kardag the martyr: יִצְחָק וְיִשְׁרָאֵל וְיִשְׁרָאֵל וְיִשְׁרָאֵל. Fol. 140 a.

117. The first Sunday of the Fast of Elias: יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל. Fol. 140 a.

118. The first Friday of Elias; the Commemoration of Pāpā, Simeon, Shāhdost, and Bar-ba'shēmīn, the Catholics: יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל. Fol. 141 a.

119. The second Sunday of Elias. Fol. 141 a.

120. The second Friday of Elias; the Commemoration of Būlida' and Theodore, bishops of Pērāth (al-Baṣrah): יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל. Fol. 142 b.

121. The third Sunday of Elias. Fol. 143 a.

122. The Invention of the Cross, on the 13th of Ilūl. Fol. 144 b.

123. A lesson for the following day, יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל. Fol. 144 b.

124. The Friday after the Invention of the Cross; the Commemoration of Constantine and Helena: יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל. Fol. 144 b.

125. The Commemoration of Sabar-yeshūa' the Catholic, on the 18th of Ilūl. Fol. 145 b.

126. The (first) Sunday after the Invention of the Cross, being the fourth Sunday of the week of Elias. Fol. 146 a.

127. The second Friday after the Invention; the Commemoration of the martyr

Moses, and of Jacob, who was cut in pieces, מֹשֶׁה וְיַעֲקֹב. Fol. 148 a.

128. The second Sunday after the Invention. Fol. 148 b.

129. The fifth Friday of Elias, being the third after the Invention; the Commemoration of Gregory and others: אֲרִיִּסְטִיִּי וְיִשְׂרָאֵל וְיִשְׂרָאֵל. Fol. 149 a.

130. The third Sunday after the Invention, being the sixth of Elias. Fol. 150 a.

131. The fourth Friday after the Invention, being the sixth of Elias; the Commemoration of Thecla and Euphemia: תְּחֵלָּה וְעֻפֵּמִיָּה. Fol. 151 a.

132. The fourth Sunday after the Invention. Fol. 151 a.

133. The fifth Friday after the Invention, being the seventh of Elias; the Commemoration of יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל (sic) וְיִשְׂרָאֵל. Fol. 152 b.

134. The first Sunday of *Badēmūth Salmā*: יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל. Fol. 152 b.

135. The sixth Friday after the Invention; the Commemoration of Yeshūa'-sabrān and others: יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל. Fol. 153 b.

136. The second Sunday of *Badēmūth Salmā*, being the sixth after the Invention. Fol. 153 b.

137. The second Friday of *Badēmūth Salmā*; the Commemoration of Antony: אַנְטוֹנִי. Fol. 155 a.

138. The Commemoration of Phetion, on the 25th of the first Teshrīn: פֶּתִיּוֹן. Fol. 155 a.





- 21. The Tuesday. Fol. 18 *a*.
- 22. The Wednesday. Fol. 18 *a*.
- 23. The Thursday. Fol. 19 *b*.
- 24. The Commemoration of the Syrian Doctors, ܩܘܪܕܝܢܐ ܕܩܘܪܕܝܢܐ ܕܩܘܪܕܝܢܐ. Fol. 21 *a*.
- 25. The sixth Sunday after the Epiphany. Fol. 21 *b*.
- 26. The Commemoration of any one Saint, ܩܘܪܕܝܢܐ ܕܩܘܪܕܝܢܐ. Fol. 23 *a*.
- 27. The seventh Sunday after the Epiphany. Fol. 24 *a*.
- 28. The Friday of the Dead, ܩܘܪܕܝܢܐ ܕܩܘܪܕܝܢܐ. Fol. 25 *a*.
- 29. The eighth Sunday after the Epiphany. Fol. 26 *a*.
- 30. The first Sunday in Lent, ܩܘܪܕܝܢܐ ܕܩܘܪܕܝܢܐ. Fol. 27 *a*.
- 31. Monday in the first week of Lent. Fol. 28 *b*.
- 32. Tuesday. Fol. 29 *b*.
- 33. Wednesday. Fol. 30 *b*.
- 34. Thursday. Fol. 31 *b*.
- 35. Friday. Fol. 32 *b*.
- 36. The second Sunday in Lent. Fol. 34 *a*.
- 37. The second Friday. Fol. 35 *b*.
- 38. The third Sunday. Fol. 36 *a*.
- 39. The third Friday. Fol. 37 *a*.
- 40. The fourth Sunday. Fol. 37 *b*.
- 41. Monday in the mid-week of Lent, ܩܘܪܕܝܢܐ ܕܩܘܪܕܝܢܐ. Fol. 38 *b*.
- 42. Tuesday. Fol. 39 *a*.
- 43. Wednesday. Fol. 40 *a*.
- 44. Thursday. Fol. 41 *a*.
- 45. Friday. Fol. 42 *a*.
- 46. The fifth Sunday in Lent. Fol. 42 *b*.
- 47. The fifth Friday in Lent. Fol. 43 *b*.
- 48. The sixth Sunday in Lent. Fol. 44 *b*.
- 49. The Friday of Lazarus, ܩܘܪܕܝܢܐ ܕܩܘܪܕܝܢܐ. Fol. 45 *b*.
- 50. Palm Sunday, ܩܘܪܕܝܢܐ ܕܩܘܪܕܝܢܐ. Fol. 45 *b*.
- 51. Monday in the last week of Lent,

- ܩܘܪܕܝܢܐ ܕܩܘܪܕܝܢܐ ܕܩܘܪܕܝܢܐ. Fol. 46 *a*.
- 52. Tuesday. Fol. 47 *a*.
- 53. Wednesday. Fol. 48 *a*.
- 54. The Thursday of our Saviour's Passover, ܩܘܪܕܝܢܐ ܕܩܘܪܕܝܢܐ. Fol. 49 *a*.
- 55. The Friday of the Passion, ܩܘܪܕܝܢܐ ܕܩܘܪܕܝܢܐ. Fol. 50 *a*.
- 56. The Great Saturday, ܩܘܪܕܝܢܐ ܕܩܘܪܕܝܢܐ. Fol. 51 *a*.
- 57. At the celebration of the holy Eucharist on (the Great) Saturday, ܩܘܪܕܝܢܐ ܕܩܘܪܕܝܢܐ. Fol. 52 *a*.
- 58. The Sunday of the Resurrection, ܩܘܪܕܝܢܐ ܕܩܘܪܕܝܢܐ. Fol. 52 *b*.
- 59. Monday in the Week of Weeks, ܩܘܪܕܝܢܐ ܕܩܘܪܕܝܢܐ. Fol. 53 *b*.
- 60. Tuesday. Fol. 54 *b*.
- 61. Wednesday. Fol. 55 *b*.
- 62. Thursday. Fol. 56 *a*.
- 63. The Friday of the Confessors, ܩܘܪܕܝܢܐ ܕܩܘܪܕܝܢܐ. Fol. 57 *b*.
- 64. New Sunday, ܩܘܪܕܝܢܐ ܕܩܘܪܕܝܢܐ. Fol. 58 *a*.
- 65. The third Sunday of the Resurrection. Fol. 59 *a*.
- 66. The Commemoration of Mār George, ܩܘܪܕܝܢܐ ܕܩܘܪܕܝܢܐ. Fol. 60 *a*.
- 67. The fourth Sunday of the Resurrection. Fol. 60 *a*.
- 68. The fifth Sunday. Fol. 61 *a*.
- 69. The sixth Sunday. Fol. 61 *b*.
- 70. The Ascension, ܩܘܪܕܝܢܐ ܕܩܘܪܕܝܢܐ. Fol. 62 *b*.
- 71. The seventh Sunday of the Resurrection. Fol. 63 *b*.
- 72. Pentecost, ܩܘܪܕܝܢܐ ܕܩܘܪܕܝܢܐ. Fol. 63 *b*.
- 73. The Friday of Gold, ܩܘܪܕܝܢܐ ܕܩܘܪܕܝܢܐ. Fol. 64 *a*.
- 74. The second Sunday of the Apostles, ܩܘܪܕܝܢܐ ܕܩܘܪܕܝܢܐ. Fol. 65 *a*.
- 75. The third Sunday (∩ : ∪). Fol. 65 *b*.



12. The Commemoration of S. Peter and S. Paul. Fol. 20 *b*.
13. The second Sunday after the Epiphany. Fol. 22 *b*.
14. The Commemoration of the Evangelists. Fol. 24 *a*.
15. The third Sunday after the Epiphany. Fol. 25 *b*.
16. The Commemoration of S. Stephen. Fol. 26 *b*.
17. The fourth Sunday after the Epiphany. Fol. 28 *b*.
18. The Commemoration of the Greek Doctors. Fol. 30 *a*.
19. The fifth Sunday after the Epiphany. Fol. 31 *b*.
20. The Commemoration of the Syrian Doctors. Fol. 33 *b*.
21. The sixth Sunday after the Epiphany. Fol. 34 *b*.
22. The Commemoration of any one Saint, *ܩܘܕܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ*. Fol. 36 *a*.
23. The seventh Sunday after the Epiphany. Fol. 40 *a*.
24. The Commemoration of the Dead, the Children of Adam, *ܩܘܕܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ*. Fol. 41 *b*.
25. The eighth Sunday after the Epiphany. Fol. 43 *a*.
26. The first Sunday of Lent, *ܩܘܕܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ*. Fol. 44 *a*.
27. Monday of the first week in Lent. Fol. 45 *a*.
28. Tuesday. Fol. 46 *b*.
29. Wednesday. Fol. 47 *b*.
30. Thursday. Fol. 49 *a*.
31. Friday. Fol. 50 *b*.
32. The second Sunday in Lent. Fol. 51 *b*.
33. The second Friday. Fol. 52 *b*.
34. The third Sunday. Fol. 54 *a*.
35. The third Friday. Fol. 55 *b*.
36. The fourth Sunday. Fol. 57 *b*.
37. Monday of the Mid-week in Lent. Fol. 59 *b*.

38. Tuesday. Fol. 61 *a*.
39. Wednesday. Fol. 63 *b*.
40. Thursday. Fol. 65 *a*.
41. Friday. Fol. 66 *a*.
42. The fifth Sunday in Lent. Fol. 68 *a*.
43. The fifth Friday. Fol. 70 *a*.
44. The sixth Sunday. Fol. 72 *b*.
45. The sixth Friday. Fol. 74 *b*.
46. The seventh Sunday of Lent, or Palm Sunday, *ܩܘܕܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ*. Fol. 77 *b*.
47. Monday of the last week in Lent. Fol. 79 *b*.
48. Tuesday. Fol. 81 *b*.
49. Wednesday. Fol. 84 *a*.
50. Thursday of the Passover, *ܩܘܕܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ*. Fol. 85 *a*.
51. Friday of the Passion, *ܩܘܕܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ*. Fol. 87 *a* and 91 *a*.
52. The Great Saturday, *ܩܘܕܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ*. Foll. 101 *a*, and 103 *a*.
53. The Sunday of the Resurrection. Fol. 104 *a*.
54. Monday of the Week of Weeks, *ܩܘܕܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ*. Fol. 105 *b*.
55. Tuesday. Fol. 108 *a*.
56. Wednesday. Fol. 108 *a*.
57. Thursday. Fol. 110 *a*.
58. Friday of the Confessors. Fol. 110 *a*.
59. New Sunday. Fol. 111 *b*.
60. The Commemoration of Mār George (24th of Nisān). Fol. 112 *b*.
61. The Commemoration of Abimelech and Gregory: *ܩܘܕܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ*. Fol. 113 *b*.
62. The third Sunday of the Resurrection. Fol. 113 *b*.
63. The Commemoration of Rabban Hormizd, *ܩܘܕܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ*. Fol. 115 *a*.
64. The third Friday, the Commemoration

of Sēlimōth, Adūnā, John, Abraham, and all the Metropolitans of Arbil: *ܟܕܘܩܘܨܝܢ . ܟܘܨܘܩܘܨܝܢ ܟܘܨܘܩܘܨܝܢ ܕܩܘܨܘܩܘܨܝܢ ܕܩܘܨܘܩܘܨܝܢ ܕܩܘܨܘܩܘܨܝܢ .* Fol. 115 *a*.

65. The fourth Sunday of the Resurrection. Fol. 115 *b*.

66. The fourth Friday, the Commemoration of Sergius and Bacchus. Fol. 117 *b*.

67. The fifth Sunday, the Commemoration of Addai the Apostle. Fol. 118 *b*.

68. The fifth Friday, the Commemoration of the martyr Shīrīn, *ܟܕܘܩܘܨܝܢ ܕܫܝܪܝܢ .* Fol. 120 *a*.

69. The sixth Sunday of the Resurrection. Fol. 121 *a*.

70. The Ascension of our Lord. Fol. 123 *a*.

71. The Commemoration of S. Paul and S. John, *ܟܘܨܘܩܘܨܝܢ ܕܫܘܠܘܨܝܢ ܕܫܘܠܘܨܝܢ ܕܫܘܠܘܨܝܢ .* Fol. 124 *b*.

72. The Sunday after the Ascension. Fol. 125 *a*.

73. Pentecost or Whitsun Day. Fol. 127 *a*.

74. The Lesson of the Adoration (of the holy Cross), *ܟܘܨܘܩܘܨܝܢ ܕܩܘܨܘܩܘܨܝܢ .* Fol. 128 *b*.

75. The Friday of Gold, *ܟܘܨܘܩܘܨܝܢ ܕܩܘܨܘܩܘܨܝܢ .* Fol. 131 *a*.

76. The second Sunday of the Week of the Apostles, *ܟܘܨܘܩܘܨܝܢ ܕܩܘܨܘܩܘܨܝܢ ܕܩܘܨܘܩܘܨܝܢ .* Fol. 133 *a*.

77. The second Friday, the Commemoration of Clement and Irenaeus; *ܟܘܨܘܩܘܨܝܢ ܕܩܘܨܘܩܘܨܝܢ ܕܩܘܨܘܩܘܨܝܢ .* Fol. 134 *b*.

78. The third Sunday. Fol. 134 *b*.

79. The third Friday, the Commemoration of Athanasius: *ܟܘܨܘܩܘܨܝܢ ܕܩܘܨܘܩܘܨܝܢ .* Fol. 136 *b*.

80. The fourth Sunday. Fol. 136 *b*.

81. The fourth Friday. Fol. 139 *b*.

82. The fifth Sunday. Fol. 139 *b*.

83. The fifth Friday, the Commemoration

of Damasus: *ܟܘܨܘܩܘܨܝܢ ܕܩܘܨܘܩܘܨܝܢ ܕܩܘܨܘܩܘܨܝܢ .* Fol. 141 *b*.

84. The sixth Sunday of the Apostles. Fol. 141 *b*.

85. The sixth Friday, the Commemoration of Gregory and of S. Thomas the Apostle (3rd of Tamūz). Fol. 143 *b*.

86. The seventh Sunday of the Apostles. Fol. 143 *b*.

87. The last Friday of the week of the Apostles, *ܟܘܨܘܩܘܨܝܢ ܕܩܘܨܘܩܘܨܝܢ ܕܩܘܨܘܩܘܨܝܢ .* Fol. 145 *a*.

88. The last Sunday of the week of the Apostles. Fol. 146 *b*.

89. The first Friday of *Hallelain*, *ܟܘܨܘܩܘܨܝܢ ܕܩܘܨܘܩܘܨܝܢ ܕܩܘܨܘܩܘܨܝܢ .* Fol. 148 *a*.

90. The second Sunday of Summer, or of *Hallelain*, *ܟܘܨܘܩܘܨܝܢ ܕܩܘܨܘܩܘܨܝܢ ܕܩܘܨܘܩܘܨܝܢ .* Fol. 148 *a*.

91. The second Friday; the Commemoration of Achudemes (*ܟܘܨܘܩܘܨܝܢ ܕܩܘܨܘܩܘܨܝܢ*), Achudemes, and Moses, bishops of Nineveh (Mosul). Fol. 150 *b*.

92. The third Sunday of Summer. Fol. 151 *a*.

93. The third Friday; the Commemoration of Shem-baiteh (*ܟܘܨܘܩܘܨܝܢ ܕܩܘܨܘܩܘܨܝܢ*), Kēlilyeshūa' (*ܟܘܨܘܩܘܨܝܢ ܕܩܘܨܘܩܘܨܝܢ*), and Shūbhā-l'alāhā, bishops of Nineveh. Fol. 154 *a*.

94. The fourth Sunday of Summer. Fol. 154 *a*.

95. The fourth Friday; the Commemoration of Ma'nā (sic, *ܟܘܨܘܩܘܨܝܢ ܕܩܘܨܘܩܘܨܝܢ*) and Marwān (*ܟܘܨܘܩܘܨܝܢ ܕܩܘܨܘܩܘܨܝܢ*), bishops of Pērāth (*ܟܘܨܘܩܘܨܝܢ ܕܩܘܨܘܩܘܨܝܢ*) or al-Baṣrah. Fol. 156 *a*.

96. The fifth Sunday of Summer. Fol. 156 *a*.

97. The fifth Friday; the Commemoration of Shamūnī and her sons (the Macca-bees). Fol. 158 *a*.

98. The sixth Sunday of Summer. Fol. 158 *b*.

99. The sixth Friday; the Commemora-















Peter, the son of David, in the year 1528, A.D. 1217. The writing is much faded, so that some words are barely legible.

بسم العيس حنا س العيس بطرس اس العيس داوود رحمه الله وماصى (sic) من شهر كانون الاخر سنة وعرا يوم في سنة الف وحملا/ومعانه وعرا من سنن الاسكندرس فيلبس [Add. 14,488.]

CCLI.

Vellum, about 10 7/8 in. by 8 1/4, consisting of 187 leaves, the first of which is slightly stained and torn. The quires, 24 in number, are signed with Syriac letters at the foot of the first page, and Greek letters at the top. A leaf is wanting after fol. 135. Each page is divided into two columns, of from 18 to 24 lines. This volume is written in a good, regular hand, and dated A. Gr. 1357, A.D. 1046. The contents, which are almost identical with those of Add. 14,488, are as follow—

I. A Lectionary from the Gospels, arranged according to the Malkite or Greek use, and called a *Synaxarion of Lessons*. Title:

[ܕܢܘܨܢܐ] ܕܝܗܘܐܢܢܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ (συναξάριον) ܕܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ.

- 1. a. Easter Sunday, ܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ (πάσχα) ܕܡܫܘܚܐ. Fol. 1 a.
- b. Monday in the week of Rest, ܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ. Fol. 1 b.
- c. Tuesday, ܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ. Fol. 2 a.
- d. Wednesday, ܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ. Fol. 3 a.
- e. Thursday, the feast of S. James and S. John; ܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ. Fol. 4 a.
- f. Friday, ܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ. Fol. 4 b.
- g. Saturday, ܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ. Fol. 5 a.

- 2. a. New (Low) Sunday, ܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ. Fol. 5 b.
- b. Monday in the second week after Easter, ܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ. Fol. 6 b.
- c. Tuesday. Fol. 7 a.
- d. Wednesday. Fol. 7 a.
- e. Thursday. Fol. 7 b.
- f. Friday. Fol. 8 a.
- g. Saturday. Fol. 9 a.
- 3. a. The second (read third) Sunday after Easter, the Commemoration of Joseph of Arimathea and of the ointment-bearing women (τῶν μυροφόρων); ܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ. Fol. 9 b.
- b. The following ferial days. Fol. 10 b.
- 4. a. The fourth Sunday after Easter, ܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ. Fol. 12 b.
- b. The following ferial days. Fol. 13 b.
- 5. a. The fifth Sunday after Easter, of the Samaritan woman; ܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ. Fol. 17 a.
- b. The following ferial days. Fol. 19 a.
- 6. a. The sixth Sunday after Easter, of the blind man; ܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ. Fol. 22 a.
- b. The following ferial days. Fol. 24 a.
- 7. a. The seventh Sunday after Easter, the Commemoration of the Nicene Fathers; ܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ. Fol. 28 a.
- b. The following ferial days. Fol. 28 b.
- 8. a. Pentecost or Whitsun Day, ܡܫܘܚܐ ܕܡܫܘܚܐ ܕܡܫܘܚܐ. Fol. 32 b.
- b. The days of Whitsun week. Fol. 33 b.
- 9. The Sundays and Saturdays after Pentecost, from the first Sunday to the seventeenth. Fol. 36 b.
- 10. The Saturdays and Sundays of Luke, from the first Saturday to the eighteenth Sunday (of the Prodigal Son). Fol. 54 b.

11. The Saturday and Sunday of Flesh, **ⲛⲓⲛⲉⲛ**. Fol. 72 a.

12. The Saturday and Sunday of Cheese, **ⲛⲓⲛⲁⲗ** or **ⲛⲓⲛⲁⲗ ⲁⲛⲁⲓⲛⲓⲛⲓ** (*ἀποτύρωσις*). Fol. 73 a.

13. Lent. Fol. 74 b.

14. Palm Sunday. Fol. 82 a.

15. a. Monday in Passion (Holy) week. Fol. 85 a.

b. Tuesday. Fol. 88 a.

c. Wednesday. Fol. 94 a.

d. Thursday, **ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ** : **ⲛⲁⲓⲛⲓⲛⲓ** : **ⲛⲁⲓⲛⲓⲛⲓ**. Fol. 96 a.

e. The Friday of the Crucifixion.

**ⲛⲓⲛⲁⲗ ⲁⲛⲁⲓⲛⲓⲛⲓ**. Fol. 102 b.

**ⲛⲓⲛⲁⲗ ⲁⲛⲁⲓⲛⲓⲛⲓ**. Fol. 118 b.

**ⲛⲓⲛⲁⲗ ⲁⲛⲁⲓⲛⲓⲛⲓ**. Fol. 124 a.

f. The Great Saturday, **ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ**. Fol. 127 b.

16. Lessons for the Resurrection, eleven in number, **ⲛⲓⲛⲁⲗ ⲁⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ**. The last is imperfect. Fol. 129 a.

II. A Calendar of all the Saints' Days throughout the year, from Ilūl to Ab, with the proper lessons for each, according to the Greek use. Fol. 136 a.

III. Select lessons for particular occasions, **ⲛⲓⲛⲁⲗ ⲁⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ**; viz.

1. The Dedication of the Church, **ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ**. Fol. 182 a.

2. On the occasion of an Earthquake, **ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ**. Fol. 182 b.

3. On assuming the habit of a monk or nun, **ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ** : **ⲛⲁⲓⲛⲓⲛⲓ**. Fol. 182 b.

4. For the Sick, **ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ**. Fol. 182 b.

5. For the Dead, **ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ**. Fol. 182 b.

6. For the twelve Apostles, the seventy Disciples, Martyrs, Bishops, holy Women, the Prophets and the Angels. Fol. 183 a.

7. A lesson for the Nativity, when it falls on a Saturday or Sunday (see Add. 14,488, fol. 117 a), **ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ**, **ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ** : **ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ** : **ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ**. Fol. 183 b.

8. Lessons for ferial or ordinary days, **ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ** : **ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ**. Fol. 184 a.

9. Order of the Sundays in Pentecost, **ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ** : **ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ**. Fol. 186 a. This has been added by a later hand.

A note on fol. 187 a informs us that this Lectionary was written in the year 1357, A.D. 1046, in the convent of Elias, on the Black Mountain called the Boar's Head, near Antioch, by a priest named John, from the town of **ⲛⲁⲓⲛⲓⲛⲓ**; and was paid for by a priest named Abbā — (the name of Damianus is a later alteration), also from the town of **ⲛⲁⲓⲛⲓⲛⲓ**, a disciple of the abbat Abbā Joseph. The writing of it was superintended by the monk Abbā — (the words "Theodore the priest" are a later alteration).

**ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ** .. **ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ** .. **ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ** ..

**ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ** .. **ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ** .. **ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ** ..

**ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ** .. **ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ** .. **ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ** ..

**ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ** .. **ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ** .. **ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ** ..

**ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ** .. **ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ** .. **ⲛⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲁⲗ** ..

\* Compare No. III. (Add. 14,425), p. 5, note †. Is **ⲛⲁⲓⲛⲓⲛⲓ** here = *σηκός*?

אדקר נא רב אמתק נפוא  
 אדקר נא רב אמתק נפוא

אדקר נא רב אמתק נפוא  
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 אדקר נא רב אמתק נפוא

Beneath this there are written in Arabic the names of several men and women connected with the said monastery, some of which, however, are hardly to be deciphered.

אדקר נא רב אמתק נפוא  
 אדקר נא רב אמתק נפוא

I.e., with points: אדקר נא רב אמתק נפוא (?)

אדקר נא רב אמתק נפוא  
 אדקר נא רב אמתק נפוא

[Add. 14,489.]

CCLII.

Nineteen vellum leaves, about 8½ in. by 6¾, many of which are much soiled and mutilated. The quires are signed with letters. Each page is divided into two columns, of from 22 to 26 lines. The writing is neat and regular, of about the xi<sup>th</sup> cent. These are—

Fragments of a Lectionary from the Old Testament, with troparia, prokeimena, etc., according to the Malkite use, comprising Lent, Palm Sunday and Passion Week.

[Add. 17,218, foll. 4—22.]

CCLIII.

Two vellum leaves, about 7 in. by 5¼, much soiled and torn. The writing is a good, Malkite character, apparently of the xi<sup>th</sup> cent. (Add. 14,667, foll. 72, 73). They formed—

Part of the fifteenth quire (מ) of a Lectionary, containing lessons from the New

\* The word (sic) وحشيع seems to be a later addition.

Testament, with proptalmata (כְּפָסוּלִים), etc. The remaining rubrics are—

1. The Ascension, כָּסַבְרָא כָּסַבְרָא כָּסַבְרָא . Fol. 72 *b*.

2. The Elevation of the Cross, 14<sup>th</sup> Ilūl, כָּסַבְרָא כָּסַבְרָא כָּסַבְרָא .. כָּסַבְרָא .. כָּסַבְרָא . Fol. 73 *a*.

3. The Vision of S. Paul, 15<sup>th</sup> Ilūl, כָּסַבְרָא כָּסַבְרָא כָּסַבְרָא .. כָּסַבְרָא .. כָּסַבְרָא . Fol. 73 *b*.

[Add. 14,667, foll. 72, 73.]

CCLIV.

Nineteen vellum leaves, about 9½ in. by 8, all more or less stained and mutilated (Add. 14,664, foll. 1—17, 20, 21). They are written in double columns, in the Palestinian character and dialect, and belong apparently to the x<sup>th</sup> or xi<sup>th</sup> cent. These are—

Fragments of a Lectionary from the Gospels, similar to that contained in the Vatican manuscript, edited by Count Miniscalchi Erizzo (Evangeliarium Hierosolymitanum ex Cod. Vat. Palæstino etc., Verona, 1861—64).\*

\* See above, p. 39, no. lxii., note \*. An edition of these fragments is in the course of preparation by Dr. Land.

These leaves are palimpsest, with the exception of foll. 1, 2, 8, 20, and 21; and even of these, foll. 1 *a* and 2 *b* are disfigured by idle jottings. Of the remainder, foll. 4, 6, 10, and 15, are re-written on one side only.

The more modern text, which is written in a large, coarse Estrangēlā of about the xiii<sup>th</sup> cent., comprises—

1. Fragments of the Gospel of S. John, according to the Ḥarklensian version. Foll. 3, 4 *a*, 11 *a*—15 *a*, and 17.

2. Portions of the discourse of Timotheus of Jerusalem on S. Luke, ch. ii. 25—35. See De la Bigne, Maxima Bibliotheca Vett. Patrum, t. v., pp. 1214—16. Foll. 10 *a*, 9, 5, 7, 16, and 6 *b*. The commencement of the extant Greek text is found on fol. 5 *a*:

לְבָרָא כְּסִיבְרָא דְלֵא כְּסִיבְרָא . חֲפָלָא .  
 כָּסַבְרָא לִיבְרָא דְלֵא . חֲפָלָא .

[Add. 14,664, foll. 1—17, 20, 21.]













5. Of Cyriacus of Antioch,  $\overline{\text{ܩܝܪܝܐܩܘܨ}}$  [ܩܝܪܝܐܩܘܨ] [ܩܝܪܝܐܩܘܨ]  $\overline{\text{ܩܝܪܝܐܩܘܨ}}$  . Fol. 95 *b*.

6. Of Xystus, bishop of Rome,  $\overline{\text{ܟܝܨܬܘܨ}}$   $\overline{\text{ܟܝܨܬܘܨ}}$   $\overline{\text{ܟܝܨܬܘܨ}}$  . Fol. 103 *a*. Left unfinished by the scribe.

Fol. 106 has been taken from some other manuscript, and used as a flyleaf. It contains part of a prayer.

[Add. 14,694, foll. 44—106.]

### CCLXVIII.

A paper leaf, much torn, containing a small portion of one of the Anaphoras of Philoxenus of Mabug:  $\overline{\text{ܩܝܠܘܨܢܘܨ}}$   $\overline{\text{ܩܝܠܘܨܢܘܨ}}$  [ܩܝܠܘܨܢܘܨ]  $\overline{\text{ܩܝܠܘܨܢܘܨ}}$ , written in an inelegant hand of the xiii<sup>th</sup> cent.

[Add. 14,736, fol. 33.]

### CCLXIX.

A paper leaf, 10½ in. by 6½, the first of the sixth quire of a manuscript. It contains part of an Anaphora, written in a good hand of the xiii<sup>th</sup> cent., with 17 lines on each page.

[Add. 14,736, fol. 34.]

### CCLXX.

Seventeen paper leaves, about 6⅞ in. by 5½, all of which are much stained and some slightly torn. There are 10 lines in each page. The writing is good and regular, of the xiii<sup>th</sup> cent. They contain a considerable portion of the Anaphora of Eustathius, and fragments of some other Anaphoras.

[Add. 14,737, foll. 18—34.]

### CCLXXI.

Twelve paper leaves, about 9 in. by 6¼, all much stained and torn. There are from 15 to 20 lines in each page. The writing is

good and regular, of the xiii<sup>th</sup> cent. These are—

Fragments of a collection of Anaphoras, including that of S. John the Evangelist, (fol. 26 *b*) and of Eustathius (fol. 30 *b*), preceded by prayers and sedras.

[Add. 14,738, foll. 23—34.]

### CCLXXII.

Paper, about 6¾ in. by 5, consisting of 141 leaves, a few of which are stained and torn, especially fol. 1, 6, 137, and 141. The quires have no signatures. Leaves are wanting at the beginning and end, as well as after foll. 6, 7, 37, 77, 83, 103, 120, 126, 136, and 137. There are from 9 to 13 lines in each page. This manuscript is written in an inelegant hand of the xiii<sup>th</sup> or xiv<sup>th</sup> cent., and contains—

A collection of Anaphoras, preceded by introductory services, fol. 1 *a*, comprising prayers, sedras and lessons.

1. Of S. James,  $\overline{\text{ܩܝܠܘܨܢܘܨ}}$   $\overline{\text{ܩܝܠܘܨܢܘܨ}}$   $\overline{\text{ܩܝܠܘܨܢܘܨ}}$  . Fol. 8 *a*.

2. Of S. John,  $\overline{\text{ܩܝܠܘܨܢܘܨ}}$   $\overline{\text{ܩܝܠܘܨܢܘܨ}}$   $\overline{\text{ܩܝܠܘܨܢܘܨ}}$  . Imperfect. Fol. 28 *a*.

3. Of Eustathius of Antioch,  $\overline{\text{ܩܝܠܘܨܢܘܨ}}$   $\overline{\text{ܩܝܠܘܨܢܘܨ}}$   $\overline{\text{ܩܝܠܘܨܢܘܨ}}$  . Fol. 39 *b*.

4. Of Xystus, bishop of Rome,  $\overline{\text{ܩܝܠܘܨܢܘܨ}}$   $\overline{\text{ܩܝܠܘܨܢܘܨ}}$   $\overline{\text{ܩܝܠܘܨܢܘܨ}}$  (sic)  $\overline{\text{ܩܝܠܘܨܢܘܨ}}$  . Fol. 54 *a*.

5. Of Philoxenus of Mabug,  $\overline{\text{ܩܝܠܘܨܢܘܨ}}$   $\overline{\text{ܩܝܠܘܨܢܘܨ}}$   $\overline{\text{ܩܝܠܘܨܢܘܨ}}$  . Beginning:  $\overline{\text{ܩܝܠܘܨܢܘܨ}}$   $\overline{\text{ܩܝܠܘܨܢܘܨ}}$  . Fol. 62 *a*.

6. Of the twelve Apostles,  $\overline{\text{ܩܝܠܘܨܢܘܨ}}$   $\overline{\text{ܩܝܠܘܨܢܘܨ}}$   $\overline{\text{ܩܝܠܘܨܢܘܨ}}$  . Imperfect. Fol. 74 *b*. See Renaudot, Liturg. Orient., t. ii., p. 170.

7. Of Matthew the Shepherd,  $\overline{\text{ܩܝܠܘܨܢܘܨ}}$   $\overline{\text{ܩܝܠܘܨܢܘܨ}}$  . Imperfect. Fol. 81 *b*. See Renaudot, t. ii., p. 347.

8. Two forms for concluding the celebration of the holy Eucharist, the one in the metre of Jacob of Batnae, **ܟܘܕܝܫܐ ܟܘܕܝܫܐ ܟܘܕܝܫܐ**, fol. 88 *a*; the other in that of Ephraim, **ܟܘܕܝܫܐ ܟܘܕܝܫܐ ܟܘܕܝܫܐ**, fol. 90 *a*.

9. The Anaphora of John bar Susanna (see Assemani, *Bibl. Orient.*, t. ii., p. 143), **ܟܘܕܝܫܐ ܟܘܕܝܫܐ ܟܘܕܝܫܐ**. Fol. 94 *a*. Beginning: **ܟܘܕܝܫܐ ܟܘܕܝܫܐ ܟܘܕܝܫܐ**. Imperfect.

10. Of Gregory Bar-Hebræus, **ܟܘܕܝܫܐ ܟܘܕܝܫܐ ܟܘܕܝܫܐ**. Fol. 104 *a*. See Renaudot, t. ii., p. 456.

11. A small collection of proœmia and sedras. Fol. 117 *a*.

12. The Anaphora of Ignatius of Antioch, **ܟܘܕܝܫܐ ܟܘܕܝܫܐ ܟܘܕܝܫܐ**. Imperfect. Fol. 120 *a*.

13. A fragment of an Anaphora. Fol. 138 *a*.

On fol. 93 *a* there is an Arabic note, stating that this manuscript belonged to the convent of Abbâ Samuel, called al-Kalamûn (near al-Faiyûm), having been left to it as a *wakf* or legacy by one John, the son of Mâr Eugene. **بسم الرب رجانا وعليه اتكالنا وهذا الكتاب المبارك وفقاً موبداً وحبساً مخلداً علي دير القديس انبا صمويل المعروف بالقلمون اوقنته علي نفس صاحبه واسلافه وما لاحد سلطان من قبل الرب سبحانه ان يخرج من المكان المعروف بوجه من الوجوه والذي يفعل ذلك سيكون (sic) حظه مع ابليس وجنوده الحضر تم الحضر الحضر وكتب هذه الرقفيه الخاطي الجاهل النجس بخطاياه يوحنا بسم راهب وقس وليس بالفعل ابن المرحوم ماري اوكين السرياني الخ**  
[Add. 14,693, foll. 1—141.]

CCLXXIII.

Paper, about 11 in. by 7½, consisting of 75 leaves (Add. 14,692, foll. 25—99), some of which are much stained and torn, especially foll. 87, 88, and 99. The quires, signed with letters, are 7 in number. There are from 16 to 18 lines in each page. The writing is large and inelegant. This manuscript is dated A. Gr. 1658, A.D. 1347, and contains—

A collection of Anaphoras; viz.

1. Of S. Mark, **ܟܘܕܝܫܐ ܟܘܕܝܫܐ ܟܘܕܝܫܐ**. Fol. 25 *b*.

2. Of Thomas of Heraclea, **ܟܘܕܝܫܐ ܟܘܕܝܫܐ ܟܘܕܝܫܐ** (marg. **ܟܘܕܝܫܐ ܟܘܕܝܫܐ**). Fol. 36 *b*. See Add. 17,229, fol. 16 *b*.

3. Of Moses bar Kîphâ, **ܟܘܕܝܫܐ ܟܘܕܝܫܐ ܟܘܕܝܫܐ**. Fol. 45 *a*. See Renaudot, *Liturg. Orient.*, t. ii., p. 391.

4. Of Jacob of Batnae, **ܟܘܕܝܫܐ ܟܘܕܝܫܐ ܟܘܕܝܫܐ**. Fol. 56 *a*.

5. Of Lazarus bar Sâbtâ, or Philoxenus, bishop of Bagdad, **ܟܘܕܝܫܐ ܟܘܕܝܫܐ ܟܘܕܝܫܐ**. Fol. 72 *a*.

6. Of Cyril of Alexandria, **ܟܘܕܝܫܐ ܟܘܕܝܫܐ ܟܘܕܝܫܐ**. Fol. 84 *a*.

After the doxology, on fol. 99 *a*, there is a note, stating that this manuscript was written in the year 1658 (A.D. 1347) by a scribe named 'Isâ (عيسى). **ܟܘܕܝܫܐ ܟܘܕܝܫܐ ܟܘܕܝܫܐ**. After the doxology, on fol. 99 *a*, there is a note, stating that this manuscript was written in the year 1658 (A.D. 1347) by a scribe named 'Isâ (عيسى). **ܟܘܕܝܫܐ ܟܘܕܝܫܐ ܟܘܕܝܫܐ**

ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ  
 [Add. 14,692, foll. 25—99.]

## CCLXXIV.

Paper, consisting of 43 leaves (Add. 14,693, foll. 142—184). The margins have been very closely cut, so that the text is often slightly injured. Leaves are wanting at the beginning and end, as well as after foll. 143, 151, 168, and 178. There are 13 or 14 lines in each page. This manuscript is written in a large, inelegant hand of the xiv<sup>th</sup> cent., and contains—

1. A collection of Anaphoras; viz.

*a.* Of John bar Susanna. Only a small fragment remains. Fol. 142 *a.*

*b.* Of Dionysius bar Šalibī, ⲛⲓⲁⲓⲛⲓⲁⲓ ⲛⲓⲁⲓⲛⲓⲁⲓ ⲛⲓⲁⲓⲛⲓⲁⲓ. Imperfect. Fol. 142 *a.*

*c.* Of the twelve Apostles, ⲛⲓⲁⲓⲛⲓⲁⲓ ⲛⲓⲁⲓⲛⲓⲁⲓ. Only a small fragment remains. Fol. 151 *b.*

2. Lessons from the Gospels for several occasions. Fol. 152 *a.*

3. Proœmia and sedras; imperfect. Fol. 160 *b.*

4. The service introductory to the celebration of the holy Eucharist, ⲛⲓⲁⲓⲛⲓⲁⲓ ⲛⲓⲁⲓⲛⲓⲁⲓ, including lessons, proœmia, sedras, etc. Imperfect. Fol. 169 *a.*

5. A prayer to be substituted for the oratio pacis on the Thursday in Passion Week and the Saturday of Annunciation: ⲛⲓⲁⲓⲛⲓⲁⲓ ⲛⲓⲁⲓⲛⲓⲁⲓ ⲛⲓⲁⲓⲛⲓⲁⲓ. Imperfect. Fol. 184 *a.*

[Add. 14,693, foll. 142—184.]

## CCLXXV.

Twelve paper leaves, about 7 $\frac{7}{8}$  in. by 5 $\frac{1}{2}$ , all much stained and torn, so as to be in many places almost illegible. There are

from 18 to 24 lines in each page. The writing is inelegant, of the xiv<sup>th</sup> cent.

Ten of these leaves are fragments of a collection of Anaphoras, comprising, among others, one of those of Philoxenus of Mabug (see foll. 16 *a* and 17 *a*).

The first and last are fly-leaves, the one containing a table of some kind, the other parts of two metrical discourses.

[Add. 14,738, foll. 11—22.]

## CCLXXVI.

Fifteen paper leaves, about 7 $\frac{1}{8}$  in. by 5 $\frac{1}{4}$ , all much torn. There are from 9 to 12 lines in each page. The writing is inelegant, of the xiv<sup>th</sup> cent. They contain—

Portions of several Anaphoras, among others of that of S. James, ⲛⲓⲁⲓⲛⲓⲁⲓ ⲛⲓⲁⲓⲛⲓⲁⲓ, fol. 46 *a.*

[Add. 14,737, foll. 35—49.]

## CCLXXVII.

A paper leaf, much torn, written in a good hand of the xiv<sup>th</sup> cent., containing part of an Anaphora.

[Add. 14,737, fol. 50.]

## CCLXXVIII.

Paper, about 8 in. by 5 $\frac{1}{4}$ , consisting of 15 leaves, several of which are slightly torn and otherwise damaged. There are from 18 to 20 lines in each page. This manuscript is written in an inelegant hand of the xiv<sup>th</sup> cent., and contains—

The order of the celebration of the holy Eucharist, ⲛⲓⲁⲓⲛⲓⲁⲓ, comprising lessons from the Gospels and Epistles, prayers, etc.

On fol. 1 *a* there is an Arabic note, rather indistinct and somewhat mutilated, from which it appears that this volume was written for the convent of S. Mary Deipara









# SERVICE-BOOKS.

## SACERDOTALS.

### CCLXXXIV.

Vellum, about  $6\frac{3}{8}$  in. by  $4\frac{7}{8}$ , consisting of 108 leaves, some of which are stained and torn, especially foll. 1—4 and 95—98. The quires, signed with letters, were originally at least 15 in number (fol. 108 *b*, *v*); but several of them are either imperfect or altogether wanting, there being lacunæ after foll. 1, 3, 4, 8, 9, 15, 26, 34, 94 and 98. Each page has from 20 to 26 lines. The writing is small and neat, of the ix<sup>th</sup> or x<sup>th</sup> cent., except fol. 1, which is somewhat later. This volume is—

A Sacerdotal, or book containing everything necessary for the Offices of a Priest.\* Title, fol. 1 *b*: *ⲕⲏⲥⲟⲩ ⲁⲛⲁⲩⲓ ⲛⲓⲛⲁ ⲛⲓⲛⲁ*

*ⲕⲏⲥⲟⲩ ⲕⲏⲥⲁⲩⲁ ⲁⲛⲁⲩⲓ ⲛⲓⲛⲁ*

1. A collection of Anaphoras.
  - a*. Introductory Prayers; imperfect. Fol. 1 *b*.
  - b*. The Anaphora of S. James, *ⲕⲏⲥⲁⲩⲁ*

*ⲁⲛⲁⲩⲓ ⲛⲓⲛⲁ ⲁⲛⲁⲩⲓ ⲛⲓⲛⲁ ⲕⲏⲥⲁⲩⲁ ⲁⲛⲁⲩⲓ ⲛⲓⲛⲁ*. Imperfect. Fol. 2 *b*.

*c*. A sedrā, with its concluding prayer; imperfect. Fol. 5 *a*.

*d*. The Anaphora of Gregory Nazianzen, *ⲁⲛⲁⲩⲓ ⲛⲓⲛⲁ ⲕⲏⲥⲁⲩⲁ ⲁⲛⲁⲩⲓ ⲛⲓⲛⲁ*. Imperfect. Fol. 6 *a*. On the margin of fol. 6 *a* there is the following note: *ⲕⲏⲥⲁⲩⲁ ⲁⲛⲁⲩⲓ ⲛⲓⲛⲁ ⲁⲛⲁⲩⲓ ⲛⲓⲛⲁ ⲁⲛⲁⲩⲓ ⲛⲓⲛⲁ*

2. The Order of Baptism of Severus\*; imperfect both at the beginning and end. Fol. 9 *a*.

3. The Order of the Consecration of Water on the Epiphany, *ⲕⲏⲥⲁⲩⲁ ⲕⲏⲥⲁⲩⲁ*; imperfect at the beginning. Fol. 16 *a*.

4. A large collection of Sedras and Prayers for the whole year. Fol. 19 *b*. Among these may be noted—

*a*. The Order of the Washing of Feet,

\* The contents of the *ⲕⲏⲥⲁⲩⲁ ⲕⲏⲥⲁⲩⲁ*, *ⲕⲏⲥⲁⲩⲁ ⲕⲏⲥⲁⲩⲁ*, or Priest's Office-book, correspond in part to those of the Greek *Εἰχολόγιον*. See the edition of Gear, Paris, 1647.

\* See Assemani, *Codex Liturgicus Ecclesiae Universae*, t. ii., p. 261, t. iii., pp. 168, 175; Denzinger, *Ritus Orientalium*, t. i., p. 302.











8. The Order of the Washing of Feet, **ܠܦܫܘܬܐ ܕܦܝܘܬܐ ܕܠܡܢܐ**. Fol. 164 *a*.

9. Versicles from the Psalms, to be chanted at the elevation of the Cross: **ܦܫܘܬܐ ܕܦܝܘܬܐ ܕܠܡܢܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ**. Fol. 165 *a*.

10. The Order of Baptism, of Severus: **ܠܦܫܘܬܐ ܕܦܝܘܬܐ ܕܠܡܢܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ**. Fol. 165 *b*.

11. *a*. The Benediction of the Wedding-rings, **ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ**. Fol. 170 *b*.

*b*. The Benediction of the Bridegroom and Bride, **ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ**. Fol. 170 *b*.

*c*. The Benediction of the Crowns or Garlands, **ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ**. Fol. 171 *b*.

*d*. The Benediction of the Groomsmen (*σύντεκνοι*), **ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ**. Fol. 171 *b*.

12. Sedras for various occasions, omitted in their proper places. Fol. 172 *a*.

13. The Order of Tonsure, **ܠܦܫܘܬܐ ܕܦܝܘܬܐ ܕܠܡܢܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ**, fol. 176 *a*; including a prayer of Jacob of Batnae, fol. 176 *b*, and an exhortation, fol. 178 *b*.

14. That a bishop or priest must not administer the holy Eucharist to himself, when another is with him: **ܠܦܫܘܬܐ ܕܦܝܘܬܐ ܕܠܡܢܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ** (sic) **ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ**. Fol. 179 *b*.

15. *a*. Canons of Jacob of Edessa, addressed to the priest Addai: **ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ**. Fol. 179 *b*. Compare de Lagarde, *Reliquiæ juris ecclesiast. antiquiss.*, p. 100 etc., and Lamy, *Dissertatio etc.*, p. 98.

*b*. Other Canons of Jacob, **ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ**. Fol. 181 *b*.

16. *a*. Various forms of Salutation, in Arabic, but written in the Syriac character: **ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ**. Fol.

181 *b*. Beginning: **ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ**

**ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ**  
اطال الله بقاءك ايها الامير وادام عزك وسعادتك . i.e. **ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ**

*b*. Syriac forms of Salutation on presenting one's self before a newly appointed amir, **ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ**. Fol. 182 *a*.

17. A prayer to be used on the Thursday of Passion or Holy Week, instead of the oratio pacis: **ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ**. Fol. 182 *b*.

18. The Anaphora of Clement, bishop of Rome: **ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ**. Fol. 183 *a*.

19. Various sedras and prayers. Fol. 186 *a*. Among them is one entitled "the prayer which S. John (the Baptist) taught his disciples," [*ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ*], fol. 188 *a*.

On fol. 189 *a* are written, in the same hand as the rest of the book, the words: **ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ**

Lower down, there is an anathema in a more recent hand, similar to that of the procemium on fol. 70 *b*.

A still later hand has added some sedras and prayers on foll. 1 *a*, 85 *a*, and 189 *b*, and drawn up, on fol. 1 *b*, an index to the contents of the whole volume, **ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ ܕܘܫܒܐ** (see fol. 2 *a*).

[Add. 14,493.]

CCLXXXVII.

Vellum, about 9 in. by 6½, consisting of 93 leaves, many of which are much stained and torn, especially foll. 1, 6, 13, 14, 22—24,



the whole year: ܩܘܪܒܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ  
ܩܘܪܒܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ [ܩܘܪܒܢܐ]  
ܩܘܪܒܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ. Imperfect. Fol. 29 *a*.  
 Among them are—

Prayers arranged alphabetically. Foll. 31 *a*,  
 38 *b*, 49 *b*.

The Order of the Washing of Feet: ܩܘܪܒܢܐ  
ܩܘܪܒܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ.  
 Fol. 54 *a*.

Sedras of John the patriarch; fol. 87 *b*,  
ܩܘܪܒܢܐ; fol. 89 *b*, ܩܘܪܒܢܐ  
ܩܘܪܒܢܐ.

Nearly the whole of this volume is palimpsest, the scribe having made use of parts of at least three older manuscripts.

One of these is written in two columns, in a good Estrangēlā of the vi<sup>th</sup> or vii<sup>th</sup> cent. (see, for example, foll. 5, 7—10, 12, 16, 17, 27, 28, 75, 76, 83, etc.), and seems to have comprised the books of Joshua and Judges, according to the Pēshittā version. For instance, fol. 7 contains Joshua vii. 7—16; fol. 8 *b*, Judges ii. 22—iii. 9; fol. 75, Judges x. 1—15; fol. 76, Judges xiii. 14—xiv. 8; and fol. 83, Joshua xiv. 7—xv. 8. On fol. 17 *b* we find the title of a lesson, ܩܘܪܒܢܐ

ܩܘܪܒܢܐ.

From a second manuscript, written in a fine Estrangēlā of the vi<sup>th</sup> cent., but not divided into columns, are taken, for example, foll. 42, 43, 69 and 70. The contents cannot be stated with certainty, though rubrics are still partially legible on foll. 69 *b* and 70 *a*.

The greater portion of the book, however, appears to have belonged to a manuscript of the vii<sup>th</sup> cent., written in two columns, in a small, neat Estrangēlā, containing the second part of the treatise of Severus against Joannes Grammaticus of Caesarea, as is evident from the running title on fol. 84 *b*,  
ܩܘܪܒܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ.

[Add. 14,496.]

## CCLXXXVIII.

Twenty vellum leaves, about 7½ in. by 5¼, several of which are much stained and torn (Add. 14,525, foll. 56—75). The writing is neat and regular, of the x<sup>th</sup> cent., with from 16 to 22 lines in each page. They formed part of a Sacerdotal, and now contain—

1. Part of a sedrā. Fol. 56 *a*.
2. The Anaphora of John, bishop of Boṣra, ܩܘܪܒܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ (see Renaudot, Liturg. Orient., t. ii., p. 421, and Assemani, Bibl. Or., t. ii., p. 97). Imperfect. Fol. 56 *b*.
3. The Benediction of the Chalice, of Severus, ܩܘܪܒܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ (see Renaudot, Liturg. Orient., t. ii., p. 421, and Assemani, Bibl. Or., t. ii., p. 97). Imperfect. Fol. 67 *a*.
4. Prayers, in part alphabetical, ascribed to Cyriacus of Tellā, ܩܘܪܒܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ. Imperfect. Fol. 68 *a*.
5. The Order of the Consecration of Water; imperfect. Fol. 72 *a*.
6. A prayer; imperfect. Fol. 74 *a*.

[Add. 14,525, foll. 56—75.]

## CCLXXXIX.

Twelve vellum leaves, about 7 in. by 5⅜, all more or less torn (Add. 14,667, foll. 17—28). There are from 17 to 23 lines in each page. The writing is of the x<sup>th</sup> or xi<sup>th</sup> cent. They formed part of a Sacerdotal and contain—

1. Prayers, procemia, and sedras, introductory to the celebration of the holy Eucharist. Imperfect. Fol. 17 *a*.
2. An Anaphora; imperfect both at the beginning and end. Fol. 23 *a*.

These leaves are palimpsest, but the original Estrangēlā writing has been almost completely effaced.

[Add. 14,667, foll. 17—28.]

CCXC.

Vellum, about 10½ in. by 7¾, consisting of 192 leaves, some of which are much stained and torn, especially foll. 1, 66, 156, and 166. The quires, signed with letters, are, according to the present signatures, 22 in number. Leaves are wanting at the beginning, and after foll. 1, 2, 65, 73, 84, 124, 126, 140, 156, 165, 172, 175, 176, 178, 181, and 182. There are from 26 to 35 lines in each page. The writing is good and regular, of the x<sup>th</sup> or xi<sup>th</sup> cent.; but foll. 1—10, 66—70, and 183—192, are somewhat later than the rest. This manuscript contains—

A Sacerdotal, comprising—

1. Various prayers and sedras, to be used at the celebration of the Holy Eucharist.

a. Prayers; viz.

a. *ml duc kuzo ml kljntj kthlcl*  
*kljth kl kljth dld kljth kljth*  
*kljth kljth kljth kljth kljth kljth*  
*kljth kljth kljth kljth kljth kljth*  
*kljth kljth kljth kljth kljth kljth*  
 . 50 . *kljth* . Fol. 1 a.

β. *ml duc kuzo ml kljntj kthlcl*  
*kljth kljth kljth kljth kljth kljth*  
*kljth kljth kljth kljth kljth kljth*  
*kljth kljth kljth kljth kljth kljth*  
 . 50 . *kljth* . Fol. 1 a.

γ. *ml duc kuzo ml kljntj kthlcl*  
*kljth kljth kljth kljth kljth kljth*  
*kljth kljth kljth kljth kljth kljth*  
*kljth kljth kljth kljth kljth kljth*  
 . 50 . Fol. 1 a.

δ. *kljth kljth kljth kljth kljth kljth*  
*kljth kljth kljth kljth kljth kljth*  
 Imperfect. Fol. 1 b.

b. Sedras; imperfect. Fol. 2 a.

c. Prayers: *kljth kljth kljth kljth*  
*kljth kljth kljth kljth kljth kljth*  
*kljth kljth kljth kljth kljth kljth*  
 . 8 . Fol. 8 a.

2. A collection of Anaphoras; viz.  
 a. Of the twelve Apostles, *kljth kljth kljth kljth*  
*kljth kljth kljth kljth kljth kljth*  
 . Fol. 11 b.

b. Of S. James, *kljth kljth kljth kljth*  
*kljth kljth kljth kljth kljth kljth*  
 . Fol. 13 b.

c. Of Ignatius, *kljth kljth kljth kljth*  
*kljth kljth kljth kljth kljth kljth*  
 . Fol. 18 b. See Renaudot, Liturg. Orient., t. ii., p. 215.

d. Of Dionysius the Areopagite, *kljth kljth kljth kljth*  
*kljth kljth kljth kljth kljth kljth*  
 . Fol. 23 b.

e. Of Cyril of Jerusalem (sic), *kljth kljth kljth kljth*  
*kljth kljth kljth kljth kljth kljth*  
 . Fol. 28 b.

f. Of Gregory Nazianzen, *kljth kljth kljth kljth*  
*kljth kljth kljth kljth kljth kljth*  
 . Fol. 33 a.

3. Various Orders of Service; viz.

a. The Benediction of the Chalice.  
 a. Of Severus of Antioch, *kljth kljth kljth kljth*  
*kljth kljth kljth kljth kljth kljth*  
 . Fol. 41 a.

β. Of John Chrysostom, *kljth kljth kljth kljth*  
*kljth kljth kljth kljth kljth kljth*  
 . Fol. 41 b.

b. The Order of Baptism.  
 a. Of Severus, *kljth kljth kljth kljth kljth kljth*  
*kljth kljth kljth kljth kljth kljth*  
 . Fol. 44 b.

β. The same, abridged\*: *kljth kljth kljth kljth*  
*kljth kljth kljth kljth kljth kljth*  
*kljth kljth kljth kljth kljth kljth*  
*kljth kljth kljth kljth kljth kljth*  
 . 50 . *kljth* . Fol. 53 a.

γ. Of Timothy of Alexandria, *kljth kljth kljth kljth*  
*kljth kljth kljth kljth kljth kljth*  
 . Fol. 53 b.

\* See Assemani, Codex Liturgicus, t. ii., p. 300; Denzinger, Ritus Orientalium, t. i., p. 316.

c. The Consecration of Water on the Epiphany: . *ⲕⲱⲛ ⲁⲓⲛⲁ ⲕⲉⲗⲗⲓ ⲕⲉⲗⲗⲓ*  
*ⲕⲉⲗⲗⲓ ⲕⲉⲗⲗⲓ ⲕⲉⲗⲗⲓ ⲕⲉⲗⲗⲓ*  
Fol. 60 *b*.

4. A collection of Proemia.

a. Without title; imperfect at the beginning. Fol. 66 *a*.

b. Before the sedras of the Anaphora, *ⲕⲉⲗⲗⲓ ⲕⲉⲗⲗⲓ*  
*ⲕⲉⲗⲗⲓ ⲕⲉⲗⲗⲓ*. Fol. 69 *b*.

c. Before the sedras of the Dead, *ⲕⲉⲗⲗⲓ*  
*ⲕⲉⲗⲗⲓ*. Fol. 70 *a*.

d. Before the sedras of Baptism, *ⲕⲉⲗⲗⲓ*  
*ⲕⲉⲗⲗⲓ*. Fol. 70 *b*.

5. A collection of Sedras for the circle of the whole year, *ⲕⲉⲗⲗⲓ ⲕⲉⲗⲗⲓ*  
Fol. 71 *b*. The authors named are Märūthā of Tagrit, fol. 91 *b*; Severus of Antioch, foll. 136 *a*, 152 *b*; and John of Antioch, foll. 80 *a*, 101 *a*, 126 *a*, 131 *b*, 137 *a*, 150 *b*, 151 *b*, and 171 *b*.

a. The Nativity; imperfect. Fol. 71 *b*.

b. The Epiphany. Fol. 75 *b*.

c. Lent. Fol. 79 *b*. The Miracles, *ⲕⲉⲗⲗⲓ*  
*ⲕⲉⲗⲗⲓ*; imperfect. Fol. 84 *a*.

d. Palm Sunday. Fol. 85 *a*. The Consecration of the Branches, *ⲕⲉⲗⲗⲓ*  
*ⲕⲉⲗⲗⲓ*. Fol. 87 *a*.

e. The Order of the Washing of Feet, *ⲕⲉⲗⲗⲓ*  
*ⲕⲉⲗⲗⲓ*. Fol. 87 *b*.

f. The Passion and the Cross, *ⲕⲉⲗⲗⲓ*  
*ⲕⲉⲗⲗⲓ*. Fol. 90 *a*. The Adoration of the Cross, *ⲕⲉⲗⲗⲓ*  
*ⲕⲉⲗⲗⲓ*. Fol. 98 *b*.

g. The Resurrection of our Lord. Fol. 98 *b*.

h. New (or Low) Sunday. Fol. 104 *a*.

i. *ⲕⲉⲗⲗⲓ ⲕⲉⲗⲗⲓ*  
*ⲕⲉⲗⲗⲓ*. Fol. 105 *a*.

j. The Ascension of our Lord. Foll. 105 *b* and 108 *b*.

k. Pentecost. Fol. 106 *b*.

l. The Dispensation of our Lord, *ⲕⲉⲗⲗⲓ*  
*ⲕⲉⲗⲗⲓ*. Fol. 109 *b*.

m. Of Repentance, *ⲕⲉⲗⲗⲓ*, and of Propitiation or Expiation, *ⲕⲉⲗⲗⲓ*, for various occasions. Imperfect. Fol. 120 *a*.

n. On entering a convent or house, *ⲕⲉⲗⲗⲓ*  
*ⲕⲉⲗⲗⲓ*. Fol. 147 *a*.

o. For the evening, night, and morning, *ⲕⲉⲗⲗⲓ*  
*ⲕⲉⲗⲗⲓ*. Fol. 148 *a*.

p. For the blessed Virgin, the Saints, the Fathers, and the Dead. Imperfect. Fol. 156 *a*.

q. For the Dead and at Funerals. Imperfect. Fol. 166 *a*.

r. For the blessed Virgin, the Martyrs, the Saints, and the Apostles. Imperfect. Fol. 176 *a*.

6. Short ejaculations for various occasions. Imperfect. Fol. 182 *a*.

7. Prayers for various occasions. Fol. 183 *a*.

That this manuscript became defective at an early period, may be seen from the marginal note on fol. 176 *b*: *ⲕⲉⲗⲗⲓ*  
*ⲕⲉⲗⲗⲓ*

. *ⲕⲉⲗⲗⲓ*

On the margin of fol. 90 *a*, we find the name of Zacchæus, *ⲕⲉⲗⲗⲓ*, and on the margin of fol. 174 *b* that of Bar-saumā, *ⲕⲉⲗⲗⲓ*, evidently two readers.

On the margin of fol. 158 *a*, there is written, in Coptic letters, the name of Simeon, *ⲥⲰⲘⲈⲠⲎ*; followed by that of Abba Bishōi, *ⲁⲖⲖⲁ ⲡⲓⲃⲱⲓ*, and then the words *ⲫⲧ ⲛⲁⲓⲙⲁⲥⲓ*, "God be merciful to him!"

[Add. 17,128.]

CCXCI.

Vellum, about 7¼ in. by 5½, consisting of 193 leaves, a few of which are much stained and



























כַּיִּינָא. Fol. 44 b.—Homily of John Chrysostom, beginning; כַּיִּינָא כַּיִּינָא . . . . . Fol. 49 a.

5. The Massacre of the Innocents. Fol. 53 a.—Eighth homily of Severus of Antioch, כַּיִּינָא . . . . . Fol. 54 b.

6. The Epiphany, כַּיִּינָא כַּיִּינָא . . . . . Fol. 60 b.—Homily of John Chrysostom, כַּיִּינָא . . . . . Fol. 68 a. See Opera, t. ii., p. 433.—Prose homily of Jacob of Batnae. Fol. 73 b. See Assemani, Bibl. Or., t. i., p. 304, no. 9, and Zingerle, Sechs Homilien, p. 10.

7. The Commemoration of S. John the Baptist. Fol. 77 a.—כַּיִּינָא. Fol. 78 b.

8. The Nativity of S. John the Baptist. Fol. 79 a.—כַּיִּינָא. Fol. 80 a.

9. The Commemoration of the blessed Virgin. Fol. 80 b.

10. The Presentation in the Temple, כַּיִּינָא . . . . . Fol. 83 a.—כַּיִּינָא on S. Simeon the Aged. Fol. 85 a.

11. Lent.—First week. Fol. 85 b.—Second week. Fol. 93 a.—כַּיִּינָא קַל כַּיִּינָא, the prayers being ascribed to Ephraim and Jacob. Fol. 101 a.—The Forty Martyrs. Fol. 109 b.—Third week, imperfect. Fol. 113 a.—The Commemoration of Lazarus. Fol. 114 a.—Second homily of Basil on Lent. Fol. 115 b. See Opera, ed. Par. 1839, t. ii., p. 14.—Homily of John Chrysostom on Lent, beginning: כַּיִּינָא . . . . .

. . . . . Fol. 120 a.—Second homily of John Chrysostom on the Contest of our Lord with Satan, כַּיִּינָא . . . . . beginning: כַּיִּינָא . . . . . Fol. 126 b.—Third homily on the same subject, beginning: כַּיִּינָא . . . . . Fol. 131 a.—Homily of John Chrysostom on the Ten Virgins, כַּיִּינָא . . . . . See Opera, t. viii., p. 666. Fol. 134 a.—Homily of John Chrysostom on the Paralytic and on Envy, כַּיִּינָא . . . . . Fol. 137 b. This is hom. xxxvii. in Evang. Joannis; see Opera, t. viii., p. 243.

12. Discourse of Gregory Nazianzen on the Epiphany, כַּיִּינָא . . . . . See Opera, t. i., p. 677. Fol. 142 a.

13. Discourse of John Chrysostom on the Decollation of S. John the Baptist, כַּיִּינָא . . . . . Fol. 150 b. See Opera, t. viii., p. 986, from the words Ἰωάννης μὲν ὁ μέγας, ὁ περισσότερον προφήτου, as far as the foot of p. 988.

14. Festal sermons of Jacob of Batnae: . . . . .

a. On the Visit of Mary to Elisabeth, כַּיִּינָא . . . . . Fol. 154 a. See Assemani, Bibl. Or., t. i., p. 309, no. 4.

b. Three discourses on the Nativity, כַּיִּינָא . . . . . Fol. 161 b. See Assem., p. 309, nos. 13, 12, 11.

c. On the holy Mother of God, כַּיִּינָא . . . . .

















1. The Annunciation of Zacharias. Fol. 1 *b*.

2. The Annunciation of the Virgin; imperfect. Fol. 3 *a*.—At the conclusion of this order, fol. 4 *b*, there is written in a more recent hand: **לפני הנכבד הו, כתיב**  
**כאלה מנחה הנכבד הו, מנחה הו**  
**כתיב כאלה הו, "look for**  
the Order of the Visit (of Mary to Elisabeth) behind thee on the first leaf of the book, and for the Birth of John (the Baptist) and the Revelation of Joseph on the last leaf." The first named order is actually written by the same hand on fol. 1 *a*; the others have been lost along with the latter portion of the manuscript.

3. The Nativity of our Lord. Fol. 4 *b*.—**כתיב** of Ephraim, fol. 9 *b*; **כתיב**, fol. 14 *a*.

4. The Commemoration of the blessed Virgin. Fol. 17 *b*.—**כתיב**, fol. 20 *b*; **כתיב**, fol. 23 *a*.

5. The Massacre of the Innocents. Fol. 26 *a*.

6. The Epiphany. Fol. 30 *b*.—**כתיב**, fol. 37 *b*; canticle on our Lord and S. John, fol. 40 *b*; hymns on the baptismal font, **הלל חתנה הו**, fol. 47 *b*; **כתיב**, fol. 48 *b*; **כתיב** **הלל חתנה**, fol. 50 *a*.

7. The Commemoration of S. John the Baptist, **הלל מלמה הו**, fol. 51 *a*.

8. The Decollation of S. John the Baptist. Fol. 54 *b*.

9. The Commemoration of S. Simeon the Aged. Fol. 57 *b*.

10. Lent.

**לפני הנכבד הו**. Fol. 61 *b*.

**הו** .. .. Fol. 78 *a*.

**הו** .. .. Fol. 80 *b*.

**הו** .. .. Fol. 83 *b*.

**הו**. Fol. 86 *a*.

**הו**. Fol. 103 *b*.

11. The Forty Martyrs. Fol. 106 *a*.

12. Palm Sunday. Fol. 109 *a*.

13. Passion (or Holy) Week. Fol. 119 *a*.—Monday, fol. 119 *a*; Tuesday, fol. 130 *b*; Wednesday, fol. 139 *a*. Imperfect.

Additional hymns and prayers have been written here and there on the margins by two or three later hands.

[Add. 14,511.]

CCCXII.

Vellum, about 8 $\frac{3}{4}$  in. by 5 $\frac{5}{8}$ , consisting of 144 leaves, some of which are much stained and torn, especially foll. 43, 134, and 141—144. The quires, signed with letters, are at present only 15 in number. The first six quires, the eighth, and several at the end of the volume, are altogether lost; and leaves are missing after foll. 1, 2, 3, 4, 14 and 22. There are from 19 to 24 lines in each page. This volume, which is palimpsest throughout, is written in a good, regular hand of the x<sup>th</sup> cent., and contains—

Choral Services for the principal festivals of the whole year, consisting of **קט**, **כתיב**, **כתיב**, etc., ascribed to Ephraim and Jacob.

1. The Nativity of our Lord, **כתיב** of Ephraim; imperfect. Fol. 1 *a*.

2. The Commemoration of the blessed Virgin, **כתיב**; imperfect. Fol. 3 *b*.

3. The Massacre of the Innocents. Fol. 8 *a*.

4. The Epiphany; imperfect. Fol. 12 *b*.—**כתיב** of Ephraim, fol. 23 *a*; **כתיב** on our Lord and S. John, fol. 41 *b*.—Fol. 36 *b* has been designedly left blank by the scribe.

5. The Commemoration of S. John the Baptist. Fol. 44 *b*.—**כתיב**, fol. 48 *b*.

6. The Presentation in the Temple. Fol. 51 *b*.—**כתיב** on S. Simeon the Aged, fol. 57 *b*; **כתיב**, fol. 58 *b*.

7. Lent. Fol. 60 *b*.—**ⲗⲱⲛⲁⲓ ⲕⲉⲓⲛⲁ** of Ephraim, fol. 122 *a*; **ⲕⲃⲁⲃⲃⲃⲉ ⲗⲁ ⲕⲉⲓⲛⲁ** **ⲕⲉⲱ ⲃⲁⲃⲃⲁ**, fol. 129 *a*; **ⲕⲃⲓⲛⲁⲃⲃⲁ ⲕⲉⲓⲛⲁ**, fol. 138 *a*.

8. The forty Martyrs; imperfect. Fol. 142 *b*.

As a palimpsest, this volume comprises parts of three manuscripts.

*a*. A manuscript of the book of Isaiah, according to the Peshittā version, written in two columns, in a fine Estrangēlā of the vi<sup>th</sup> or vii<sup>th</sup> cent. Foll. 67—124. The running title **ⲕⲉⲛⲉ** is still clearly visible on foll. 74 *a*, 83 *a*, 94 *a*, 96 *a*, 102 *a*, 103 *a*, at the foot; and on foll. 75 *a*, 84 *b*, 100 *b*, 108 *b*, 113 *b*, 122 *b*, and 124 *a*, at the top. The text is most distinctly legible on foll. 69 and 72, the latter of which contains ch. xvi. 1—xvii. 2, and the former, ch. xvii. 2—xviii. 3.

*b*. A manuscript written in two columns, in a small, neat hand of the vi<sup>th</sup> or vii<sup>th</sup> cent. It contains discourses, one of which at least bears the title (foll. 135 *b* and 139 *b*, at the top) **ⲕⲁⲛⲁⲃⲃⲁ ⲗⲁⲗⲁ**, "against the Jews." Foll. 36—66 and 125—144.

*c*. A manuscript written in a good Estrangēlā of the vi<sup>th</sup> or vii<sup>th</sup> cent. Foll. 1—35. It appears to contain discourses of Jacob of Batnae, but enough of the text has not been deciphered to make this quite certain.

[Add. 14,512.]

### CCCXIII.

Vellum, about 8½ in. by 5¾, consisting of 191 leaves. The quires, 21 in number, are signed with letters. Leaves are wanting after foll. 144, 170, and 171. There are from 25 to 30 lines in each page, except in the last quire, where the number varies from 20 to 23. The greater part of this volume, foll. 1—180, is written in a small, neat hand of the x<sup>th</sup> cent.; the last quire, foll. 181—189,

was added A. Gr. 1345, A.D. 1034. It contains—

A collection of Anthems, **ⲕⲉⲛⲉ**, *ἀντίφωνα*, for the festivals of the whole year. Title, fol. 1 *b*: **ⲕⲃⲁⲃⲃⲃⲉ ⲗⲁ ⲕⲉⲓⲛⲁ** **ⲕⲁⲗⲁ ⲕⲁⲃⲃⲃⲃⲉ**, **ⲙⲉ ⲗⲁ ⲃⲓⲛⲉ ⲕⲃⲁⲃⲃⲃⲉ** **ⲕⲉⲓⲛⲁ** **ⲕⲉⲛⲉ** **ⲙⲁⲃⲃⲁⲗⲁ** **ⲙⲓⲛⲉ**: **ⲙⲓ**.  
. **ⲕⲃⲓⲛⲁ ⲕⲉⲓⲛⲁⲱ**

The running title is: (or **ⲕⲃⲃⲁ**) **ⲕⲉⲓⲛⲁ**  
. **ⲕⲃⲓⲛⲁ ⲕⲉⲛⲉ**

1. **ⲕⲃⲁⲃⲃⲃⲉ ⲗⲁ**, for the Dedication of the Church. Fol. 1 *b*.

2. **ⲕⲉⲓⲛⲁ ⲙⲓⲛⲉ ⲕⲁⲃⲃⲃⲉ**, order of the Annunciation of Zacharias. Fol. 3 *a*.

3. **ⲕⲁⲗⲁ ⲃⲁⲗⲓⲛⲉ ⲙⲓⲛⲉ ⲗⲁ**, order of the Annunciation of the Mother of God. Fol. 6 *a*.

4. **ⲕⲁⲗⲁ ⲕⲉⲓⲛⲁ ⲙⲓⲛⲉ ⲕⲁⲃⲃⲃⲉ**, order of the Visit of Mary to Elisabeth. Fol. 10 *a*.

5. **ⲕⲁⲗⲁ ⲙⲓⲛⲉ ⲕⲁⲃⲃⲃⲉ**, order of the Nativity of S. John (the Baptist). Fol. 11 *a*.

6. **ⲕⲁⲗⲁ ⲕⲁⲃⲃⲃⲉ ⲕⲁⲗⲁ ⲕⲁⲃⲃⲃⲉ**, of the Revelation to S. Joseph by the Angel. Fol. 12 *b*.

7. **ⲕⲁⲗⲁ ⲙⲓⲛⲉ ⲕⲁⲃⲃⲃⲉ**, order of the holy Festival of the Nativity of our Lord in the flesh. Fol. 13 *b*.

8. **ⲕⲁⲗⲁ ⲕⲁⲃⲃⲃⲉ**, order of the Mother of God, Mary. Fol. 24 *b*.

9. **ⲕⲁⲗⲁ ⲕⲁⲃⲃⲃⲉ**, order of the Commemoration of the Children (the Massacre of the Innocents). Fol. 29 *a*.

10. **ⲕⲁⲗⲁ ⲕⲁⲃⲃⲃⲉ**, order of the holy Festival of the Lights (*τὰ φῶτα*), i.e. of the Epiphany. Fol. 31 *b*.\*

\* The letters **ⲕ**, **ⲙ**, **ⲛ**, **ⲏ**, **ⲟ**, **ⲓ** and **ⲱ**, which often appear on the margins, from fol. 34 onwards, denote the different tones (*ἤχοι*) according to which the hymns are to be chanted.









Martyrs, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*. Fol. 79 *b*.

20. Palm Sunday and the preceding week, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*. Fol. 80 *b*.—*אֲרֵיבְרַחְמִי*, fol. 87 *b*; *אֲרֵיבְרַחְמִי*, fol. 87 *b*.

Here ends the first part of the manuscript, fol. 88 *b*: *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*

21. Passion (or Holy) Week, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*.

a. Monday, fol. 88 *b*.—*אֲרֵיבְרַחְמִי*, fol. 91 *b*.

b. Tuesday, fol. 94 *b*.—*אֲרֵיבְרַחְמִי*, fol. 97 *b*.

c. Wednesday, fol. 101 *a*.—*אֲרֵיבְרַחְמִי*, fol. 104 *b*.

d. Thursday, fol. 107 *b*.—Canticle on Judas the traitor, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*, fol. 109 *a*; *אֲרֵיבְרַחְמִי*, fol. 110 *a*; canticle on Abraham and Isaac, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*, fol. 111 *a*; *אֲרֵיבְרַחְמִי*, fol. 112 *a*.—Order of the Consecration of the Chrism, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*, fol. 114 *a*.—Order of the Washing (of Feet), *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*, fol. 115 *a*.

e. Friday, fol. 115 *b*.—*אֲרֵיבְרַחְמִי*, foll. 117 *b*, 118 *a*, 119 *a*; *אֲרֵיבְרַחְמִי* on the apostasy of Simon Peter, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*, fol. 120 *a*; *אֲרֵיבְרַחְמִי*, foll. 120 *b*, 122 *b*; canticle on the apostasy of Simon Peter, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*, fol. 122 *b*; *אֲרֵיבְרַחְמִי*, foll. 123 *b*, 125 *a*; *אֲרֵיבְרַחְמִי*, fol. 125 *b*; canticle on the two thieves, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*, fol. 127 *a*; *אֲרֵיבְרַחְמִי*, fol. 128 *a*.—Order of the Adoration of the holy Cross, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*, fol. 128 *b*.

f. Saturday, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*. Fol. 129 *a*.—Canticle on the Cherub and the Thief, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*, fol. 132 *b*; canticle on the Descent of our Lord into Hell,

(sic) *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*, fol. 133 *b*.

22. Easter Sunday and the following week, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*. Fol. 136 *a*.—*אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*, fol. 138 *a*.

23. New (or Low) Sunday, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*. Fol. 146 *b*.

24. The Thursday of the Ascension of our Lord, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*. Fol. 148 *a*.

25. Pentecost or Whitsun Day, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*. Fol. 150 *a*.

26. The Friday of Gold, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*. Fol. 151 *a*.

27. The Commemoration of S. Peter, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*. Fol. 152 *a*.

28. Of S. John the Evangelist, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*. Fol. 153 *a*.

29. Of S. Paul, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*. Fol. 154 *a*.

30. Of S. Thomas, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*. Fol. 154 *b*.

31. The Decease of the blessed Virgin, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*. Fol. 155 *b*.—*אֲרֵיבְרַחְמִי*, fol. 156 *b*.

32. The Invention of the holy Cross, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*: *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*. Fol. 157 *b*.

33. The Commemoration of George, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*. Fol. 159 *a*.

34. Of Quiricus or Cyriacus, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*. Fol. 160 *a*.

35. Of the Maccabees (Shamūni and her sons), *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*. Fol. 160 *b*.

36. Of Domitius, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*. Fol. 161 *a*.

37. Of Simeon Stylites, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*. Fol. 162 *b*.

38. Of Sergius and Bacchus, *אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי אֲרֵיבְרַחְמִי*. Fol. 163 *b*.





1. a. *קלג . קההה חהאמא קאמא קאפא*  
*קחאקא קחאקא*, order of canons for the  
Dedication of the Church, not written in its  
proper place. Fol. 1 b.

b. *קההה חהאמא קיחא קאפא*, second  
order for the same occasion. Fol. 2 b.

c. *קהאמאמא קאמא קאפא*, order  
of propitiation and confession of faith. Fol.  
4 a.

d. *שאהא קאהא מלה קאמא*  
(sie) *קאמא*, canon for the same occasion,  
seventh tone. Fol. 5 b.

e. *קאמא קיחא קלג קאמא*, canon on  
Zacharias the priest. Fol. 6 b.

These two canons are in a more recent  
hand.

2. a. *קאמאמא . קההה חהאמא קאפא*  
*קאמא קיחא קאמא*, order of the Consecration  
of the Church, on the first Sunday  
of the second Teshrîn. Fol. 7 b. But on  
fol 9 b we read *קאמאמא קלג קההה*  
*קאמא קיחא קיחא*, which is celebrated on  
the second Sunday of the first Teshrîn.

b. *קלג קההה . קההה חהאמא קאפא*  
*קאמא קיחא קלג קאמא*, order of  
the Dedication of the Church, celebrated on  
the third Sunday of the first Teshrîn. Fol.  
9 b.—*קההה*, fol. 11 b.

c. *קהאמאמא קאמא קאפא*  
*קאמא קלג קההה קאמא קאמא*  
*קאמא קיחא קאמא*, order of propitia-  
tion and confession of faith, and against  
heresies; celebrated on the fourth Sunday of  
the first Teshrîn. Fol. 12 a.—*קההה*  
*קהאמאמא*, fol. 14 b. On fol. 16 a the  
orthodox teachers (*קאמא קיחא=ὀρθόδοξοι*)  
are blessed by name, viz. Ignatius, Atha-  
nasius, Basil, and Gregory (Nazianzen);  
whilst Diodorus (of Tarsus), Theodore (of  
Mopsuestia), Nestorius, Leo (the first,  
bishop of Rome), Marcion, Eutyches, Julian  
(of Halicarnassus), Narses, and Bar-šaumâ,  
are cursed as *קאמא קלג*.—Fol. 16 a,  
*קאמא קלג קאמא*

3. *קההה . קלג . קאמא קאפא*  
*קאמא קיחא קלג קאמא*, order of  
canons, hymns, *madrâshîc*, and prayers for the  
Annunciation of Zacharias. Fol. 17 a.—  
*קההה*, foll. 20 a, 21 b; *קאמא*, fol.  
23 a.

4. *קאמא קיחא קיחא קאפא*  
*קאמא*, order of the Annunciation of Mary,  
the Mother of God. Fol. 31 a.—*קההה*,  
foll. 34 b, 35 a; *קאמא*, foll. 36 b, 39 a.

5. *קאמא קיחא קלג קאמא*  
*קאמא*, order of the Visit of Mary to  
Elisabeth. Fol. 47 b.—*קההה*, foll. 49 b,  
50 a; *קאמא*, fol. 50 b.

6. *קאמא קיחא קאמא קאפא*  
order of the Nativity of S. John the Baptist.  
Fol. 56 a.—*קההה*, foll. 58 a, 59 b.

7. *קאמא קיחא קאפא*, order of the  
Revelation of S. Joseph. Fol. 65 a.—  
*קההה*, fol. 67 a and b; *קאמא*, fol.  
67 a; *קאמא קיחא קאמא*,  
fol. 68 a.

8. *קאמא קיחא קאמא קאפא*  
*קאמא קאמא קאמא קאמא*  
*קאמא קאמא קאמא קאמא*,  
order of the festival (*ἐορτή δεσποτική*) of the  
Nativity of our Lord, etc. Fol. 72 b.—  
*קההה*, foll. 76 b, 83 a, 91 b, 97 a;  
*קאמא*, foll. 81 a, 97 b; *קלג קאמא*  
*קאמא*, fol. 93 b.

9. *קאמא קיחא קאמא קאפא*  
*קאמא קאמא*, order of the Mother of God,  
which is celebrated after the Nativity of our  
Lord. Fol. 109 b.—*קההה*, foll. 112 a,  
118 a; *קאמא*, fol. 119 a.

10. *קאמא קיחא קאמא קאפא*  
*קאמא*, order of the Infants, who were  
massacred by Herod. Fol. 124 a.—*קההה*,  
foll. 126 b, 128 b; *קאמא*, fol. 129 a.

11. a. *קאמא קיחא קאמא קאפא*, order of  
the Epiphany. Fol. 134 a.—*קההה*, foll.  
137 a, 141 b, 144 b; *קאמא*, foll. 140 b,  
144 a, 145 b, 146 a.







כַּרְסָא דְּאַבְרָהָם, fol. 265 b; כְּדֻלְוָא, foll. 268 a, 275 a and b, 277 b; כְּדֻלְוָא כְּעֵי מִיּוֹן דְּהַל, fol. 280 a.

g. כְּדֻלְוָא דְּהַל, order of the Adoration of the Cross. Fol. 281 a.

h. כְּדֻלְוָא דְּהַל, order of the Saturday of Annunciation. Fol. 283 b.—

כְּדֻלְוָא דְּהַל, fol. 287 a;

כְּדֻלְוָא דְּהַל, fol. 289 a;

כְּדֻלְוָא, fol. 291 b; כְּדֻלְוָא, foll. 291 b,

299 a.—On fol. 299 b, at the end of the last

madrāshā, we find the rubric: עֲלֵה קִלְבָּךְ

. הַלְלוּ . אֱלֹהֵינוּ . אֱלֹהֵינוּ . אֱלֹהֵינוּ .

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. הַלְלוּ . אֱלֹהֵינוּ . אֱלֹהֵינוּ . אֱלֹהֵינוּ .

. הַלְלוּ . אֱלֹהֵינוּ . אֱלֹהֵינוּ . אֱלֹהֵינוּ .

imperfect. Fol. 327 a.—כְּדֻלְוָא, fol. 337 b.

—On fol. 338 b we read דְּהַל כְּדֻלְוָא

כְּדֻלְוָא דְּהַל, whose commemoration takes

place on the 28<sup>th</sup> of Hāzīrān.”

כְּדֻלְוָא, “whose commemoration takes

place on the 28<sup>th</sup> of Hāzīrān.”

12. כְּדֻלְוָא דְּהַל, order of S. Paul

the Apostle, whose commemoration is on

the 29<sup>th</sup> of Hāzīrān; imperfect. Fol. 338 b.

13. Order of S. John the Evangelist;

imperfect. Fol. 340 a.

14. כְּדֻלְוָא דְּהַל, order

of S. Thomas the Apostle; imperfect. Fol.

341.—כְּדֻלְוָא, fol. 342 a.

15. כְּדֻלְוָא דְּהַל, order

of the Apostles in general (Common of the

Apostles); imperfect. Fol. 344 b.—כְּדֻלְוָא,

foll. 345 b, 346 b.

16. כְּדֻלְוָא דְּהַל, order

of Sergius and Bacchus, the

illustrious martyrs. Fol. 347 a.—כְּדֻלְוָא,

fol. 348 b.

17. כְּדֻלְוָא דְּהַל, order

of Mār George, the

illustrious and famous martyr; imperfect.

Fol. 350 a.—כְּדֻלְוָא, fol. 351 a.

18. כְּדֻלְוָא דְּהַל [כְּדֻלְוָא]

[כְּדֻלְוָא], order of Mār Qui-

riacus, or Cyriacus, the martyr, and of his

mother Julitta; imperfect. Fol. 353 b.

19. כְּדֻלְוָא דְּהַל, order

of the Maccabees, Shamūnī

and her seven sons; imperfect. Fol. 354 a.

20. כְּדֻלְוָא דְּהַל, order

of the Martyrs in general (Common of the

Martyrs); imperfect. Fol. 354 b.

21. כְּדֻלְוָא (sic) דְּהַל, order

of the Decease of Mary the

Mother of God; imperfect. Fol. 356 a.

22. כְּדֻלְוָא דְּהַל, order

of the Resurrection, whose commemoration is on

the 1<sup>st</sup> of Hāzīrān; imperfect. Fol. 357 a.

23. כְּדֻלְוָא דְּהַל, order

of the Resurrection, whose commemoration is on

the 1<sup>st</sup> of Hāzīrān; imperfect. Fol. 357 a.

24. כְּדֻלְוָא דְּהַל, order

of the Resurrection, whose commemoration is on

the 1<sup>st</sup> of Hāzīrān; imperfect. Fol. 357 a.

25. כְּדֻלְוָא דְּהַל, order

of the Resurrection, whose commemoration is on















by Jacob, fol. 150 *b*; and the order of the Adoration of the Cross, *אָדאָרעווען דעם קרײַץ*, fol. 153 *a*.

Saturday, *שבתות*. Fol. 155 *a*. Including the canticle on the Cherub and the Thief, *אָדאָרעווען דעם קרײַץ און דעם דײַב*, fol. 160 *b*.

10. The Sunday of the Resurrection, *אָדאָרעווען דעם קרײַץ*. Fol. 167 *a*. Including the *אָדאָרעווען דעם קרײַץ*, fol. 180 *a*.

11. New (or Low) Sunday, *אָדאָרעווען דעם קרײַץ*. Fol. 180 *b*.

12. The Ascension, *אָדאָרעווען דעם קרײַץ*. Fol. 186 *b*.

13. Pentecost, *אָדאָרעווען דעם קרײַץ*. Fol. 194 *b*.

14. The Invention of the Cross, *אָדאָרעווען דעם קרײַץ*. Fol. 202 *b*.

15. *אָדאָרעווען דעם קרײַץ*, cantus ad Magnificat; only a small fragment of the last canon remains. Fol. 209 *a*.

16. *אָדאָרעווען דעם קרײַץ*, anthems for the ferial days of the week. Fol. 209 *a*.

17. Funeral services, *אָדאָרעווען דעם קרײַץ*; imperfect. Fol. 210 *b*.

[Add. 14,501.]

CCCXXV.

Vellum, about 12½ in. by 8½, consisting of 71 leaves, many of which are much stained and torn. The quires, signed with letters, were originally 16 in number, but *א* is now lost, and of the rest only *ב* and *ג* are complete. Each page is divided into two columns, of from 31 to 48 lines. It is written in a small, regular character, of about the xi<sup>th</sup> cent., and contains—

A collection of Choral Services for the festivals of the whole year, comprising many

hymns (*אָדאָרעווען דעם קרײַץ*, etc.) and prayers, ascribed to Ephraim and Jacob of Batnae.

1. The Dedication of the Church; imperfect. Fol. 1 *a*. In the *madrāshē* on fol. 1, Bardesanes, Manes, Arius, Theodore (of Mopsuestia), Diodorus (of Tarsus), Barsaumā, Narses, Julian (of Halicarnassus), Eutyches, Marcion, Leo, and Nestorius, are cursed as heretics, their names being inverted in writing; whilst Ignatius, Athanasius, Basil, Gregory (Nazianzen), John (Chrysostom), Cyril, Dioscorus, Severus, Ephraim, Jacob (of Batnae), and Philoxenus, are lauded as orthodox teachers.

2. The Annunciation of the Virgin; imperfect. Fol. 3 *a*.—*אָדאָרעווען דעם קרײַץ*, fol. 3 *b*.

3. The Visit of Mary to Elisabeth, *אָדאָרעווען דעם קרײַץ*. Fol. 6 *b*.—*אָדאָרעווען דעם קרײַץ*, fol. 8 *a*.

4. The Nativity of S. John the Baptist, *אָדאָרעווען דעם קרײַץ*. Fol. 9 *a*.—*אָדאָרעווען דעם קרײַץ*, fol. 10 *a*.

5. The Revelation of S. Joseph, *אָדאָרעווען דעם קרײַץ*. Fol. 12 *b*.

6. The Nativity of our Lord; imperfect. Fol. 14 *a*.—*אָדאָרעווען דעם קרײַץ*, fol. 22 *b*; *אָדאָרעווען דעם קרײַץ*, fol. 23 *b*.

7. The Commemoration of the blessed Virgin; imperfect. Fol. 26 *a*.

8. The Massacre of the Innocents; imperfect. Fol. 30 *a*.

9. The Epiphany; imperfect. Fol. 34 *a*.—*אָדאָרעווען דעם קרײַץ*, fol. 34 *a*; *אָדאָרעווען דעם קרײַץ*, fol. 39 *a*; *אָדאָרעווען דעם קרײַץ*, fol. 43 *b*; *אָדאָרעווען דעם קרײַץ*, fol. 48 *b*.

10. The Commemoration of S. John the Baptist. Fol. 48 *b*.—*אָדאָרעווען דעם קרײַץ*, fol. 54 *a*.

11. The Presentation in the Temple, *אָדאָרעווען דעם קרײַץ*. Fol. 55 *a*.—*אָדאָרעווען דעם קרײַץ*, fol. 61 *b*.

12. The Forty Martyrs; imperfect. Fol. 63 *a*.

13. The Commemoration of any Saint; imperfect. Fol. 66 *a*.

14. The Commemoration of the Teachers, *רַבֵּינָן . דְּרַבֵּינָן רַבֵּינָן*; imperfect. Fol. 66 *b*.

15. The Commemoration of Severus of Antioch, *רַבֵּינָן , דְּרַבֵּינָן רַבֵּינָן*; imperfect. Fol. 68 *a*.

16. Part of a *madrāshā* on the Resurrection of the Dead; imperfect. Fol. 71 *a*.

Some leaves of this manuscript have been bound as part of Add. 17,216. See the next number.

[Add. 14,509.]

### CCCXXVI.

Eleven vellum leaves, about 10 $\frac{3}{8}$  in. by 7 $\frac{1}{2}$ , nearly all more or less stained and mutilated (Add. 17,216, foll. 15—25). Each page is divided into two columns, of from 37 to 40 lines. These leaves belong to the service-book Add. 14,509 (see above), and contain hymns and prayers for the following occasions—

1. The Commemoration of the blessed Virgin. Fol. 15 *a*.

2. New (or Low) Sunday, *רַבֵּינָן רַבֵּינָן*. Fol. 17 *a*.

3. The Commemoration of S. Thomas, *רַבֵּינָן רַבֵּינָן*. Fol. 19 *a*.

4. Of the Apostles, *רַבֵּינָן רַבֵּינָן*. Fol. 20 *b*.

5. Of the Martyrs. Fol. 23 *a*.

6. Of Sergius and Bacchus. Fol. 24 *a*.

7. Of George, *רַבֵּינָן רַבֵּינָן*. Fol. 25 *a*.

[Add. 17,216, foll. 15—25.]

### CCCXXVII.

Vellum, about 10 $\frac{3}{8}$  in. by 7 $\frac{3}{4}$ , consisting of 201 leaves, many of which are stained and soiled. Foll. 1 and 2 are much torn,

and the former has been repaired with paper. The quires, signed with letters, are 21 in number, the last being imperfect. Each page is divided into two columns, of from 30 to 38 lines. This volume is written in a good, regular hand of the xi<sup>th</sup> or xii<sup>th</sup> cent., and contains—

A Choral Service-book for the circle of the whole year, comprising anthems (*רַבֵּינָן*), chiefly for vespers (*רַבֵּינָן*), nocturns (*רַבֵּינָן*), and morning prayer (*רַבֵּינָן*).

1. The Consecration of the Church, *רַבֵּינָן רַבֵּינָן*. Fol. 1 *b*.

2. The Annunciation of Zacharias. Fol. 3 *b*.

3. The Annunciation of the blessed Virgin. Fol. 5 *b*.

4. The Visit of Mary to Elisabeth. Fol. 8 *b*.

5. The Nativity of S. John the Baptist. Fol. 11 *a*.

6. The Commemoration of S. John the Baptist, *רַבֵּינָן רַבֵּינָן*. Fol. 14 *a*.

7. The Revelation of S. Joseph, *רַבֵּינָן רַבֵּינָן*. Fol. 16 *b*.

8. The Nativity of our Lord. Fol. 19 *a*.—

*רַבֵּינָן*. Fol. 19 *a*; *רַבֵּינָן רַבֵּינָן*

(sic) *רַבֵּינָן רַבֵּינָן*, fol. 23 *a*; *רַבֵּינָן*

*רַבֵּינָן*, fol. 27 *a*; *רַבֵּינָן רַבֵּינָן*

*רַבֵּינָן*, fol. 31 *b*.

9. The Commemoration of the blessed Virgin, *רַבֵּינָן רַבֵּינָן*. Fol. 37 *a*.

10. The Massacre of the Innocents. Fol. 42 *a*.

11. The Commemoration of Basil and Gregory. Fol. 46 *a*.

12. The Epiphany, *רַבֵּינָן רַבֵּינָן*. Fol. 48 *b*.—*רַבֵּינָן רַבֵּינָן*, fol. 52 *a*;









written in a regular, though rather inelegant hand, of the earlier part of the xiii<sup>th</sup> cent. (see below, and compare Add. 14,707), and contains—

The first volume of a collection of Anthems, Chants, and Prayers, for the festivals of the whole year, according to the use of the Maronites of Mount Lebanon. Title, fol. 1 b: [ד] ל סלח . . . . .

מגדלך האבך האבך האבך האבך האבך  
תעזבם הנחמך חתך האבך תעזב  
האבך האבך . . . . .

- 1. The Nativity of our Lord, האבך האבך . Fol. 1 b.
- 2. The Praises of the blessed Virgin, האבך האבך האבך האבך האבך . Imperfect. Fol. 47 a.
- 3. The Massacre of the Innocents, האבך האבך האבך האבך האבך . Fol. 69 b.
- 4. The Commemoration of Basil and Gregory Nazianzen, האבך האבך האבך האבך האבך . Imperfect. Fol. 88 b.

On fol. 46 a there remains part of an Arabic note, which seems to date from the year 154—, A.D. 123—, and to have been written by a priest named 'Abd al-Masih ibn Sim'an. [بس]م الله . . . . . [لما كان سنة الف] سنين لس[كندر ابن] وخمس ميه . . . . . [واربعين سنة من] سنين لس[كندر ابن] فليبيوس [اليوناني] ارتسمت انا . . . . . عبد لمسيح (sic) ابن . . . . . سمعان من سب . . . . . قسيس ارب (?) يسه . . . . . علي خطيت وانا مسد . . . . . خطي .

On the other side of the same leaf, there is a drawing of a galley.

[Add. 17,235.]

CCCXXXIV.

Paper, about 10 in. by 6 $\frac{3}{4}$ , consisting of 213 leaves, some of which are slightly stained

and torn, especially foll. 8—12 and 211—213. The quires seem to have been about 30 in number, but several at the beginning of the volume are unsigned, the signatures commencing with  $\kappa$  on fol. 31 b, and going on to  $\text{כד}$ , fol. 208 a. The Coptic ciphers for 16 ( $\text{ⲓⲱ}$ ) appear on fol. 18 a. Leaves are wanting at the beginning and end, as well as after foll. 4, 8, 12, and 16. There are from 20 to 26 lines in each page. This manuscript is written in a regular, though rather inelegant hand, of the earlier part of the xiii<sup>th</sup> cent. (see below), and contains—

The second volume of a collection of Anthems, Chants, and Prayers, for the festivals of the whole year, according to the use of the Maronites of Mount Lebanon. Sec Add. 17,235, fol. 1 b.

- 1. The Epiphany; imperfect. Fol. 1 a.
  - 2. The Presentation of our Lord in the Temple, האבך האבך האבך האבך האבך . Fol. 27 b.
  - 3. Lent, האבך האבך האבך האבך האבך . Fol. 50 a.
  - 4. The Commemoration of the forty Martyrs, האבך האבך האבך האבך האבך . Fol. 96 a.
  - 5. The Annunciation of the blessed Virgin, האבך האבך האבך האבך האבך האבך . Fol. 115 a.
  - 6. The order of the Miracles; viz.
    - a. Of the Paralytic, האבך האבך האבך האבך האבך האבך . Fol. 136 a.
    - b. Of the blind Timaeus, האבך האבך האבך האבך האבך האבך . Fol. 159 a.
  - 7. The Resurrection of Lazarus, האבך האבך האבך האבך האבך האבך (sic) האבך האבך (sic) האבך האבך . Fol. 172 a.
  - 8. Palm Sunday, האבך האבך האבך האבך האבך האבך . Imperfect. Fol. 189 b.
- On fol. 49 b there is a note in Syriac and Arabic, written by one George, the son of the deacon Joseph, the son of the priest Elias, A. Gr. 1553, A.D. 1242. האבך האבך האבך האבך האבך האבך

כִּי נִשְׁפָּט כִּי מִדְּכַלְכֵּי חַיֵּינוּ נִבְרָא לְמַעַן  
 לִשְׁמַחַת לְבָבָא חַרְטֻמָּה חַרְטֻמָּה חַרְטֻמָּה  
 חַרְטֻמָּה .

كتب هذه السطور الحقيق في الخطاه جرجس ابن الشماس  
 يوسف ابن القس الياس غفر الله له ولوالديه ولجميع اولاد  
 المعموديه امين وهو يطلب من كل اخ يقري هذه الاحرف  
 بان يدعي لهم بالمغفرة وانا اسال الله انه يغفر اثم الذين  
 يذكروهم بالرحمة امين رحم الله من كتب ومن سمع ومن  
 قرى (sic) وقال امين امين امين وكتب سنه الف  
 وخمسمائيه وثلاثه وخمسين سنه من سنين الاسكندر ابن  
 فليبيوس اليوناني الخ ،

[Add. 14,707.]

### CCCXXXV.

Paper, about 7 in. by 5½, consisting of 245 leaves. Foll. 1, 2, and 8 are much torn. The quires, signed with letters, are 25 in number. There are from 14 to 20 lines in each page. The writing is good and regular. This manuscript is dated A. Gr. 1574, A.D. 1263, and contains—

A collection of Choral Services, including hymns and prayers of Jacob and Ephraim, for the festivals of the whole year, entitled  
 חַרְטֻמָּה (= مجموعة?).

1. The Consecration of the Church. Fol. 2*b*.
2. The Annunciation of Zacharias. Fol. 7*b*.
3. The Visit of Mary to Elisabeth. Fol. 10*a*.
4. The Commemoration of Barbara. Fol. 12*b*.
5. The Revelation of S. Joseph. Fol. 16*a*.
6. The Nativity of our Lord. Fol. 18*b*.
7. The Commemoration of S. Stephen. Fol. 24*b*.
8. The Massacre of the Innocents. Fol. 28*a*.
9. The Circumcision of our Lord, חַרְטֻמָּה  
 חַרְטֻמָּה חַרְטֻמָּה, and the Commemoration  
 of Basil and Gregory. Fol. 31*b*.
10. The Epiphany. Fol. 34*b*.

11. The Commemoration of S. John the Baptist, חַרְטֻמָּה חַרְטֻמָּה חַרְטֻמָּה . Fol. 41*a*.

12. The Presentation in the Temple. Fol. 43*b*.

13. The Feast at Cana of Galilee, חַרְטֻמָּה חַרְטֻמָּה חַרְטֻמָּה . Fol. 47*b*.

14. Lent. Fol. 50*a*.

15. The Commemoration of the seven Youths of Ephesus, חַרְטֻמָּה חַרְטֻמָּה חַרְטֻמָּה . Fol. 59*a*.

16. The Commemoration of the forty Martyrs. Fol. 61*a*.

17. The Prodigal Son, (sic) חַרְטֻמָּה חַרְטֻמָּה חַרְטֻמָּה . Fol. 65*a*.

18. The Miracles of our Lord, חַרְטֻמָּה חַרְטֻמָּה חַרְטֻמָּה . Fol. 66*b*.

19. The Annunciation of the blessed Virgin. Fol. 75*a*.

20. The Resurrection of Lazarus. Fol. 79*b*.

21. Palm Sunday. Fol. 82*a*.

22. Passion Week. Fol. 89*a*.

23. Easter Sunday. Fol. 106*b*.

24. New Sunday and the Commemoration of S. Thomas. Fol. 116*a*.

25. The Commemoration of Mär George, חַרְטֻמָּה חַרְטֻמָּה חַרְטֻמָּה . Fol. 119*b*.

26. The Commemoration of Elias the Prophet, חַרְטֻמָּה חַרְטֻמָּה חַרְטֻמָּה . Fol. 124*a*.

27. The Commemoration of 'Abdā, חַרְטֻמָּה חַרְטֻמָּה חַרְטֻמָּה . Fol. 127*a*.

28. The Ascension of our Lord. Fol. 130*a*.

29. Pentecost. Fol. 134*a*.

30. The Nativity of S. John the Baptist. Fol. 138*a*.

31. The Commemoration of the twelve Apostles. Fol. 141*b*.

32. Of Jacob, who was cut in pieces, חַרְטֻמָּה חַרְטֻמָּה חַרְטֻמָּה . Fol. 145*b*.

33. Of Simeon Stylites, חַרְטֻמָּה חַרְטֻמָּה חַרְטֻמָּה . Fol. 146*b*.

34. Of the Maccabees, חַרְטֻמָּה חַרְטֻמָּה חַרְטֻמָּה . Fol. 150*a*.

35. The Transfiguration, **הַחֲמוּסָה** **הַמִּלְאָכִים** **וְהַתְּהַלְלָה** **הַיְהוָה**. Fol. 153 *a*.

36. The Commemoration of Domitius, **הַחֲמוּסָה** **הַמִּלְאָכִים** **וְהַתְּהַלְלָה** **הַיְהוָה**. Fol. 157 *a*.

37. The Decease of the blessed Virgin, **הַחֲמוּסָה** **הַמִּלְאָכִים** **וְהַתְּהַלְלָה** **הַיְהוָה**. Fol. 161 *a*.

38. The Decollation of S. John the Baptist. Fol. 165 *a*.

39. The Commemoration of Sharbīl, **הַחֲמוּסָה** **הַמִּלְאָכִים** **וְהַתְּהַלְלָה** **הַיְהוָה**. Fol. 167 *b*.

40. The holy Angels, **הַחֲמוּסָה** **הַמִּלְאָכִים** **וְהַתְּהַלְלָה** **הַיְהוָה**. Fol. 171 *a*.

41. The Festival of the holy Cross, **הַחֲמוּסָה** **הַמִּלְאָכִים** **וְהַתְּהַלְלָה** **הַיְהוָה**. Fol. 174 *a*.

42. The Commemoration of Sergius and Bacchus, **הַחֲמוּסָה** **הַמִּלְאָכִים** **וְהַתְּהַלְלָה** **הַיְהוָה**. Fol. 177 *b*.

43. Of Mār Nūhrā, **הַחֲמוּסָה** **הַמִּלְאָכִים** **וְהַתְּהַלְלָה** **הַיְהוָה**. Fol. 182 *a*.

44. Of the blessed Virgin, **הַחֲמוּסָה** **הַמִּלְאָכִים** **וְהַתְּהַלְלָה** **הַיְהוָה**. Fol. 185 *b*.

45. Of any one Saint, **הַחֲמוּסָה** **הַמִּלְאָכִים** **וְהַתְּהַלְלָה** **הַיְהוָה**. Fol. 190 *a*.

46. Of the Martyrs, **הַחֲמוּסָה** **הַמִּלְאָכִים** **וְהַתְּהַלְלָה** **הַיְהוָה**. Fol. 194 *a*.

47. Of the Dead. Fol. 198 *a*.

48. A daily order of Repentance, **הַחֲמוּסָה** **הַמִּלְאָכִים** **וְהַתְּהַלְלָה** **הַיְהוָה**. Fol. 202 *b*.

49. Lessons from the Pauline Epistles for various festivals, etc.: **הַחֲמוּסָה** **הַמִּלְאָכִים** **וְהַתְּהַלְלָה** **הַיְהוָה**. Fol. 208 *b*.

Colophon, fol. 245 *a*: **הַחֲמוּסָה** **הַמִּלְאָכִים** **וְהַתְּהַלְלָה** **הַיְהוָה**.

On the same page there is a note, giving the date, A. Gr. 1574, A.D. 1263. **הַחֲמוּסָה** **הַמִּלְאָכִים** **וְהַתְּהַלְלָה** **הַיְהוָה** (sic) **הַחֲמוּסָה** **הַמִּלְאָכִים** **וְהַתְּהַלְלָה** **הַיְהוָה**.

On fol. 1 *a* there is an Arabic note, of the same age as the manuscript, stating that it was a *wakf* or donation to the convent of S. Mary Deipara: **السنة تعرف بالسرياني**

In three places we find that readers have recorded their names; viz.

On fol. 3 *a*, one Joseph, **يا رب اغفر خطيت يوسف ابن الشعيده (?)**

On fol. 116 *a*, Ibrāhīm, the son of the priest 'Isā, **يا رب اغفر خطيت ابراهيم ابن القسيس عيسي**

And on fol. 119 *b*, 'Amir ibn Mansūr of Hims, **اذكر يا رب عبدك الحاطي المسكين عامر ابن منصور الحمصي** [Add. 14,701.]

CCCXXXVI.

Twenty-four paper leaves, about 7½ in. by 5½, all much torn and stained with oil (Add. 14,738, foll. 37—60). There are from 24 to 28 lines in each page. The writing is good and regular, of the xiii<sup>th</sup> cent. They are—

Part of a Choral Service-book, containing hymns and prayers (**قلم** **التسابيح**) for the festivals of the whole year; viz.

1. The Commemoration of Basil and Gregory; imperfect at the beginning. Fol. 37 *a*.

2. The Epiphany, **الظهور**. Fol. 39 *b*.

3. The Decollation of S. John the Baptist, **الذبح**. Fol. 44 *b*.

4. The Commemoration of S. Stephen, **القسيس**. Fol. 47 *b*.

5. The Presentation of our Lord in the Temple, **القدوس**. Fol. 51 *a*.

6. The Commemoration of Bar-šaumā, **البارشوما**. Fol. 54 *a*.

7. Of Severus of Antioch, **القسيس**. Fol. 57 *b*.

8. Of Priests, **القسيس**; imperfect. Fol. 60 *b*.

[Add. 14,738, foll. 37—60.]

## CCCXXXVII.

Four paper leaves, all more or less stained and torn. Each page is divided into two columns of from 17 to 23 lines. The writing is large and regular, of the xiii<sup>th</sup> cent. They are—

Fragments of a Choral Service-book, containing hymns and prayers for various occasions.

[Add. 14,739, foll. 15—18.]

## CCCXXXVIII.

Vellum, about 8 $\frac{3}{4}$  in. by 6, consisting of 164 leaves, some of which are slightly stained and torn, especially foll. 1, 129 and 161. The quires, 17 in number, are signed with letters. There are from 24 to 28 lines in each page. This volume is written in a neat, regular hand, apparently of the ix<sup>th</sup> cent., and contains—

A Tropologion, or collection of Canons and Troparia (ܟܝܬܘܪܝܘܬܝܢ), for various Saints' Days and other occasions. Title, fol. 10 *b*:

ܟܘܠܝܢ ܟܘܠܝܢ ܟܘܠܝܢ ܟܘܠܝܢ ܟܘܠܝܢ  
ܟܘܠܝܢ ܟܘܠܝܢ ܟܘܠܝܢ ܟܘܠܝܢ ܟܘܠܝܢ  
ܟܘܠܝܢ ܟܘܠܝܢ ܟܘܠܝܢ ܟܘܠܝܢ ܟܘܠܝܢ

Several of them are ascribed on the margins to John the Monk, ܟܝܬܘܪܝܘܬܝܢ. See foll. 21 *a*, 24 *a*, 33 *a*, 36 *b*, 39 *b*, and 43 *b*; and also Add. 14,505, foll. 198 *a* (marg.), 215 *b*, and 219 *a*.

1. S. Stephen, 27<sup>th</sup> of the first Kānūn. Fol. 10 *b*.

2. Basil and Gregory, 1<sup>st</sup> of the second Kānūn. Fol. 15 *a*.

3. Antony, 17<sup>th</sup> of the second Kānūn. Fol. 19 *a*.

4. Gregory Nazianzen, 25<sup>th</sup> of the second Kānūn. Fol. 21 *b*.

5. John Chrysostom, 27<sup>th</sup> of the second Kānūn. Fol. 24 *b*.

6. Ephraim Syrus, 1<sup>st</sup> of Shēbāt. Fol. 33 *b*.

7. Severus of Antioch, 8<sup>th</sup> of Shēbāt. Fol. 37 *a*.

8. Theodore, in the first week of Lent. Fol. 40 *b*.

9. The forty Martyrs, in Lent, from the 7<sup>th</sup> to the 14<sup>th</sup> of Adār. Fol. 43 *b*.

10. The Annunciation of the blessed Virgin, 24<sup>th</sup> of Adār. Fol. 48 *b*.

11. George, ܘܥܘܕܝܢ ܟܘܠܝܢ ܟܘܠܝܢ ܟܘܠܝܢ ܟܘܠܝܢ ܟܘܠܝܢ, 23<sup>d</sup> of Nīsān. Fol. 52 *b*.

12. S. John the Evangelist, 8<sup>th</sup> of Iyār. Fol. 55 *b*.

13. The blessed Virgin, 15<sup>th</sup> of Iyār. Fol. 58 *a*.

14. S. Andrew the Apostle and Andrew the martyr, 16<sup>th</sup> of Iyār. Fol. 61 *a*.

15. Leontius, 18<sup>th</sup> of Hazīrān. Fol. 66 *a*.

16. The Nativity of S. John the Baptist, 25<sup>th</sup> of Hazīrān. Fol. 68 *b*.

17. S. Peter, 28<sup>th</sup> of Hazīrān. Fol. 72 *a*.

18. S. Paul, 29<sup>th</sup> of Hazīrān. Fol. 75 *a*.

19. S. Thomas, 3<sup>d</sup> of Tāmūz. Fol. 78 *b*.

20. Domitius, ܘܥܘܕܝܢ, 5<sup>th</sup> of Tāmūz. Fol. 82 *a*.

21. Cosmas and Damian, 7<sup>th</sup> of Tāmūz. Fol. 84 *b*.

22. Quiricus, or Cyriacus, and his mother Julitta, 15<sup>th</sup> of Tāmūz. Fol. 88 *a*.

23. Paphnutius, 20<sup>th</sup> of Tāmūz. Fol. 91 *b*.

24. Simeon Stylites, ܟܘܠܝܢ ܟܘܠܝܢ, 27<sup>th</sup> of Tāmūz. Fol. 95 *a*.

25. The Transfiguration of our Lord, ܟܘܠܝܢ ܟܘܠܝܢ ܟܘܠܝܢ ܟܘܠܝܢ ܟܘܠܝܢ, 6<sup>th</sup> of Ab. Fol. 98 *b*.

26. Rabūlas of Edessa, 7<sup>th</sup> of Ab. Fol. 102 *a*.

27. The blessed Virgin, full-moon of Ab, ܟܘܠܝܢ ܟܘܠܝܢ ܟܘܠܝܢ ܟܘܠܝܢ ܟܘܠܝܢ. Fol. 105 *b*.

28. Julian Sābā, ܟܘܠܝܢ ܟܘܠܝܢ ܟܘܠܝܢ ܟܘܠܝܢ ܟܘܠܝܢ, 26<sup>th</sup> of Ab. Fol. 116 *b*.



אלהים כי ימים ימים וימים  
 למען אלהים ימים ימים ימים  
 אלהים ימים ימים ימים

Just above, there is a line of writing,  
 giving the number of leaves in the manu-  
 script: *מאה ושלשים ושתיים*  
*אלהים*; and under this are the words:  
*אלהים ימים ימים ימים*  
*אלהים ימים ימים ימים*  
*אלהים ימים ימים ימים*

At the top of foll. 163 *b* and 164 *a*, and at  
 the foot of fol. 164 *b*, there are three brief  
 extracts from the works of Isaac of Nineveh,  
*אלהים ימים ימים ימים*, in a more  
 recent hand.

On fol. 164 *b* there also stands the fol-  
 lowing *אבות* of Jacob of Batnae. *אלהים*  
*אלהים ימים ימים ימים*  
*אלהים ימים ימים ימים*  
 (sic) *אלהים ימים ימים ימים*  
*אלהים ימים ימים ימים*  
*אלהים ימים ימים ימים*

On fol. 1 *a* there is a statement of the  
 number of days, and of the length of the  
 day and night, in each month of the year.

[Add. 14,504.]

CCCXXXIX.

Vellum, about 7½ in. by 5¼, consisting of  
 225 leaves, some of which are slightly stained  
 and soiled, especially foll. 96, 98, 99 and 225.

The quires, 23 in number, are signed with  
 letters. One leaf is wanting after fol. 99.  
 There are from 18 to 26 lines in each page.  
 This volume is written in a good, regular  
 hand, apparently of the x<sup>th</sup> cent., and con-  
 tains—

A Tropologion or collection of Canons and  
 Troparia for various Saints' Days and other  
 occasions. Title, fol. 1 *b*: *אלהים*  
*אלהים ימים ימים ימים*  
*אלהים ימים ימים ימים*  
*אלהים ימים ימים ימים*. The con-  
 tents, as far as no. 43, are almost identical  
 with those of Add. 14,504. Of the subse-  
 quent canons several are stated to have been  
 composed by John, a monk of the convent of  
 Mār Cosmas at Callinicus, *אלהים*  
*אלהים ימים ימים ימים*. See foll. 198 *a*  
 (marg.), 215 *b*, and 219 *a*; and compare  
 Add. 14,504.

1. S. Stephen. Fol. 1 *b*.
2. Basil and Gregory. Fol. 6 *b*.
3. Antony. Fol. 11 *b*.
4. Gregory Nazianzen. Fol. 14 *b*.
5. John Chrysostom. Fol. 19 *a*.
6. Ephraim Syrus. Fol. 25 *a*.
7. Severus of Antioch. Fol. 29 *a*.
8. Theodore. Fol. 33 *a*.
9. The Forty Martyrs. Fol. 37 *a*.
10. The Annunciation of the blessed  
Virgin. Fol. 43 *b*.
11. George. Fol. 49 *a*.
12. S. John the Evangelist. Fol. 53 *a*.
13. The blessed Virgin. Fol. 56 *b*.
14. S. Andrew the Apostle and Andrew  
the Martyr. Fol. 59 *b*.
15. Leontius. Fol. 67 *a*.
16. The Nativity of S. John the Baptist.  
Fol. 71 *a*.
17. S. Peter. Fol. 75 *b*.
18. S. Paul. Fol. 79 *b*.
19. S. Thomas. Fol. 84 *a*.
20. Domitius. Fol. 88 *b*.
21. Cosmas and Damian. Fol. 92 *a*.





See also foll. 66 a, 72 b, 79 a, 82 a, 99 a, etc. Supplemental leaves have been added to this manuscript in the ix<sup>th</sup> or x<sup>th</sup> cent.; for example, foll. 27, 36, 37, 46, 49, 54, 65, 74, 75, 84, and 207—211. Both handwritings appear on foll. 57 b, 59 b, and 64 a.

[Add. 14,507.]

CCCXLI.

Paper, about 12 $\frac{7}{8}$  in. by 9, consisting of 372 leaves, some of which are much stained and torn, especially foll. 3—10, 12, 22—30, 34, 35, 38, 41—44, 46, 51—55, 61, 62, 66, and 67. The quires are signed with letters, but only as far as **ה** (fol. 118 a). Leaves are wanting after foll. 7, 9, 10, 21, 22, 37, 44, 46, 51, 62, 66, 178, 186, and at the end of the volume. Each page is divided into two columns, of from 26 to 42 lines. This volume is written in a good regular hand of the xi<sup>th</sup> or xii<sup>th</sup> cent., and contains—

A large collection of Greek and Syrian Canons and Anthems for the festivals of the whole year. Title, fol. 3 b: **כְּתוּבֵי שָׁנָה**.....  
..... **לְכָל יְמֵי הַשָּׁנָה** : **לְכָל יְמֵי הַשָּׁנָה**  
**כְּתוּבֵי שָׁנָה** . **כְּתוּבֵי שָׁנָה** לְכָל יְמֵי הַשָּׁנָה  
: **כְּתוּבֵי שָׁנָה** לְכָל יְמֵי הַשָּׁנָה  
: **כְּתוּבֵי שָׁנָה** לְכָל יְמֵי הַשָּׁנָה

- 1. The Consecration or Dedication of the Church, **כְּתוּבֵי שָׁנָה** לְכָל יְמֵי הַשָּׁנָה . Imperfect. Fol. 3 b.
- 2. The Annunciation of Zacharias, **כְּתוּבֵי שָׁנָה** לְכָל יְמֵי הַשָּׁנָה . Imperfect. Fol. 10 a.
- 3. The Annunciation of the blessed Virgin, **כְּתוּבֵי שָׁנָה** לְכָל יְמֵי הַשָּׁנָה . Fol. 14 a.
- 4. The Commemoration of Barbara; imperfect. Fol. 22 a.
- 5. The Commemoration of S. Stephen, **כְּתוּבֵי שָׁנָה** לְכָל יְמֵי הַשָּׁנָה . Fol. 24 b.
- 6. The Visit of Mary to Elisabeth, **כְּתוּבֵי שָׁנָה**

- כְּתוּבֵי שָׁנָה** לְכָל יְמֵי הַשָּׁנָה . Imperfect. Fol. 29 a.
- 7. The Nativity of S. John the Baptist, **כְּתוּבֵי שָׁנָה** לְכָל יְמֵי הַשָּׁנָה . Imperfect. Fol. 31 a.
- 8. The Revelation of S. Joseph, **כְּתוּבֵי שָׁנָה** לְכָל יְמֵי הַשָּׁנָה . Imperfect. Fol. 37 a.
- 9. The Nativity of our Lord, **כְּתוּבֵי שָׁנָה** לְכָל יְמֵי הַשָּׁנָה . Imperfect. Fol. 40 b.
- 10. The Commemoration of the blessed Virgin, **כְּתוּבֵי שָׁנָה** לְכָל יְמֵי הַשָּׁנָה . Imperfect. Fol. 59 b.
- 11. The Massacre of the Innocents, **כְּתוּבֵי שָׁנָה** לְכָל יְמֵי הַשָּׁנָה . Imperfect. Fol. 65 b.
- 12. The Commemoration of Basil and Gregory, **כְּתוּבֵי שָׁנָה** לְכָל יְמֵי הַשָּׁנָה . Fol. 67 a.
- 13. The Epiphany, **כְּתוּבֵי שָׁנָה** לְכָל יְמֵי הַשָּׁנָה . Fol. 73 b. It includes the Commemoration of S. John the Baptist, **כְּתוּבֵי שָׁנָה** לְכָל יְמֵי הַשָּׁנָה , fol. 87 b; and the Sunday after the Epiphany, **כְּתוּבֵי שָׁנָה** לְכָל יְמֵי הַשָּׁנָה , fol. 91 a.
- 14. The Presentation of our Lord in the Temple and the Commemoration of S. Simeon, **כְּתוּבֵי שָׁנָה** לְכָל יְמֵי הַשָּׁנָה . Fol. 102 a.
- 15. The Commemoration of Bar-saumā, **כְּתוּבֵי שָׁנָה** לְכָל יְמֵי הַשָּׁנָה . Fol. 108 a.
- 16. The Commemoration of Severus of Antioch, **כְּתוּבֵי שָׁנָה** לְכָל יְמֵי הַשָּׁנָה . Fol. 113 b.
- 17. The Week of the prayer of Nineveh, **כְּתוּבֵי שָׁנָה** לְכָל יְמֵי הַשָּׁנָה . Fol. 120 b.
- 18. The Commemoration of Priests, **כְּתוּבֵי שָׁנָה** לְכָל יְמֵי הַשָּׁנָה . Fol. 129 a.
- 19. The Commemoration of the Dead, **כְּתוּבֵי שָׁנָה** לְכָל יְמֵי הַשָּׁנָה . Fol. 133 a.
- 20. Lent.—The first week, imperfect; fol. 143 b. The Commemoration of Ephraim and the martyr Theodore, **כְּתוּבֵי שָׁנָה** לְכָל יְמֵי הַשָּׁנָה : **כְּתוּבֵי שָׁנָה** לְכָל יְמֵי הַשָּׁנָה



הַכֹּהֲנִים וְהַזְּבָחִים וְהַדְּבָרִים . Imperfect. Fol. 10 b.

4. The Nativity of S. John the Baptist, *הַבְּרִית הַזֵּה*. Fol. 15 a.

5. The Commemoration of Barbara, *הַבְּרִית הַזֵּה*. Fol. 20 b.

6. The Revelation of S. Joseph, *הַבְּרִית הַזֵּה*. Fol. 25 b.

7. The Nativity of our Lord, *הַבְּרִית הַזֵּה*. Fol. 31 a.

8. The Commemoration of the blessed Virgin, *הַבְּרִית הַזֵּה*. Fol. 59 b.

9. Another order of the Commemoration of the blessed Virgin, for the month of Iyār, *הַבְּרִית הַזֵּה*. Fol. 65 a.

10. The Massacre of the Innocents, *הַבְּרִית הַזֵּה*. Fol. 71 a.

11. The Commemoration of Basil and Gregory, *הַבְּרִית הַזֵּה*. Fol. 76 b.

12. The Epiphany, *הַבְּרִית הַזֵּה*. Fol. 84 b.

13. The Decollation of S. John the Baptist, *הַבְּרִית הַזֵּה*. Fol. 110 a.

14. The Commemoration of S. Stephen, *הַבְּרִית הַזֵּה*. Fol. 115 a.

15. The Presentation of our Lord in the Temple, *הַבְּרִית הַזֵּה*. Fol. 120 a.

16. The Commemoration of Bar-šaumā, *הַבְּרִית הַזֵּה*. Fol. 128 a.

17. The Commemoration of Severus, *הַבְּרִית הַזֵּה*. Fol. 135 a.

18. The Week of Nineveh, *הַבְּרִית הַזֵּה*. Fol. 144 a.

19. The Commemoration of the Righteous, Priests, Fathers, and Deacons, *הַבְּרִית הַזֵּה*

*הַבְּרִית הַזֵּה*. Fol. 152 a.

20. The Commemoration of the Dead, *הַבְּרִית הַזֵּה*. Fol. 161 a.

21. The Sunday of the Entrance into Lent, or the Sunday of Cana in Galilee, and the Commemoration of king Abgar, *הַבְּרִית הַזֵּה*. Fol. 168 a.

22. The first week of Lent, imperfect, fol. 174 a; the Commemoration of Ephraim and Theodore, fol. 183 b.—The second week, fol. 189 b.—The third week, fol. 211 b.—The fourth week, fol. 223 a.—The fifth week, fol. 238 a.—The sixth Sunday in Lent, fol. 250 b.

23. The Commemoration of the forty Martyrs, *הַבְּרִית הַזֵּה*. Fol. 255 a.

24. The week preceding Palm Sunday, *הַבְּרִית הַזֵּה*. Fol. 260 a.

25. The Saturday of Lazarus, *הַבְּרִית הַזֵּה*. Fol. 272 b.

26. Palm Sunday, *הַבְּרִית הַזֵּה*. Fol. 277 a.

27. Passion Week, *הַבְּרִית הַזֵּה*.—Monday, fol. 285 a; Tuesday, fol. 289 a; Wednesday, fol. 292 a; Thursday, fol. 295 b; the Consecration of the Chrism, *הַבְּרִית הַזֵּה*, fol. 301 b; the Washing of Feet, *הַבְּרִית הַזֵּה*, fol. 307 a.—Friday, fol. 307 b; twelve hymns by Cyril of Jerusalem, fol. 310 b, *הַבְּרִית הַזֵּה* (sic) *הַבְּרִית הַזֵּה*; the Adoration of the Cross, *הַבְּרִית הַזֵּה*, fol. 314 a.—The Saturday of Annunciation, *הַבְּרִית הַזֵּה*, fol. 315 b.

28. Easter Sunday, *הַבְּרִית הַזֵּה*. Imperfect. Fol. 322 a.

29. New Sunday and the Commemoration

of S. Thomas, *ܐܘܨܬܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ*. Fol. 382 *b*.

30. The Ascension, *ܐܘܨܬܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ*. Fol. 393 *b*.

31. Pentecost, *ܐܘܨܬܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ*. Fol. 400 *b*.

32. The Commemoration of Aaron the Solitary, *ܐܘܨܬܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ*. Fol. 411 *a*.

33. The Friday of Gold and the Commemoration of the Apostles, *ܐܘܨܬܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ*. Fol. 414 *b*.

34. The Commemoration of S. Peter and S. Paul, *ܐܘܨܬܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ*. Fol. 417 *b*.

35. The Commemoration of the twelve Apostles, *ܐܘܨܬܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ*. Fol. 424 *a*.

36. The Commemoration of S. Thomas, *ܐܘܨܬܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ*. Fol. 428 *a*.

37. The Transfiguration of our Lord, *ܐܘܨܬܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ*. Fol. 433 *a*.

38. The Nativity of the blessed Virgin, *ܐܘܨܬܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ*. Fol. 438 *b*.

39. The Decease of the blessed Virgin, *ܐܘܨܬܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ*. Fol. 441 *b*.

40. The Commemoration of S. John the Evangelist, *ܐܘܨܬܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ*. Fol. 457 *b*.

41. The Festival of the holy Cross, *ܐܘܨܬܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ*. Fol. 460 *b*.

42. The Commemoration of Cyriacus and his mother Julitta, *ܐܘܨܬܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ*. Fol. 470 *b*.

43. The Commemoration of Agrippas and those who suffered with him, *ܐܘܨܬܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ*. Imperfect. Fol. 474 *a*.

44. Imperfect orders of rogation and repentance. Fol. 476 *a*.

On fol. 1 *a*, as well as on the margins of other leaves, additional canons, etc., have been written by later hands.

[Add. 14,697.]

CCCXLIII.

Paper, about 13 in. by 9, consisting of 98 leaves, some of which are much stained and torn, especially foll. 87—98. The quires, signed with letters, seem to have been originally 20 in number, but the last eleven are very imperfect, leaves being wanting after foll. 87, 90, 91, 92, 93, 94, and 95. Each page is divided into two columns, of from 28 to 42 lines. This volume is written in a good regular hand of the xii<sup>th</sup> or xiii<sup>th</sup> cent., and contains—

A Tropologion or collection of Greek Canons and Syrian Anthems for the first half of the year. Title, fol. 1 *b*: *ܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ* (sic) *ܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ*. *ܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ*.

1. The Consecration of the Church. Fol. 1 *b*.
2. The Annunciation of Zacharias. Fol. 5 *a*.
3. The Annunciation of the blessed Virgin. Fol. 7 *b*.
4. The Visit of Mary to Elisabeth. Fol. 11 *a*.
5. The Nativity of S. John the Baptist. Fol. 12 *b*.
6. The Revelation of S. Joseph. Fol. 15 *a*.
7. The Nativity of our Lord. Fol. 17 *a*.
8. The Commemoration of the blessed Virgin. Fol. 26 *b*.
9. The Massacre of the Innocents. Fol. 28 *b*.
10. The Commemoration of Basil and Gregory. Fol. 30 *a*.
11. The Epiphany. Fol. 32 *b*. Subscription, fol. 45 *a*: *ܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ*. *ܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ*.
12. The Decollation of S. John the Baptist. Fol. 45 *a*.

13. The Commemoration of S. Stephen. Fol. 47 *b*.
14. The Week of Nineveh. Fol. 50 *a*.
15. The Presentation of our Lord in the Temple and the Commemoration of S. Simeon. Fol. 51 *b*.
16. The Commemoration of Bar-šaumā. Fol. 54 *b*.
17. Of Severus. Fol. 57 *b*.
18. Of Priests. Fol. 60 *b*.
19. Of king Abgar. Fol. 62 *b*.
20. The order of the miracle at Cana of Galilee, *ⲕⲁⲛⲁ ⲛⲁ ⲛⲁⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁⲛⲁ*. Fol. 65 *b*.
21. The first week of Lent, fol. 67 *a*; the Commemoration of Ephraim and Theodore, fol. 72 *b*.—The second week, fol. 74 *a*.—The third week, fol. 76 *b*.—The fourth week, fol. 79 *b*.—The fifth week, fol. 83 *a*.
22. The Commemoration of the forty Martyrs; imperfect. Fol. 86 *a*.
23. The Resurrection of Lazarus; imperfect. Fol. 88 *a*.
24. Palm Sunday; imperfect. Fol. 89 *a*.
25. Passion Week; very imperfect. Fol. 91 *a*.

Green and yellow paints have occasionally been used in writing the rubrics of this volume; e.g. fol. 42 *b*.

[Add. 14,698.]

CCCXLIV.

Paper, about 13½ in. by 10½, consisting of 315 leaves, many of which are much stained and torn, especially foll. 1—5, 303, 304, and 308—315. The quires, signed with letters, were originally at least 34 in number, but *κ* is now entirely lost, and leaves are wanting after foll. 1, 2, 312, and 315. Each page is divided into two columns, of from 25 to 31 lines. This volume is written in a good, regular hand of the xiii<sup>th</sup> cent. (with the exception of fol. 302, which is a somewhat later addition), and contains—

A large collection of Canons and Anthems for the festivals of the whole year.

1. The Annunciation of Zacharias; imperfect. Fol. 1 *a*.
2. The Annunciation of the blessed Virgin; imperfect. Fol. 1 *b*.
3. The Visit of Mary to Elisabeth; imperfect. Fol. 3 *a*.
4. The Nativity of S. John the Baptist. Fol. 5 *b*.
5. The Commemoration of Barbara, *ⲕⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁⲛⲁ*. Fol. 9 *b*.
6. The Revelation of S. Joseph. Fol. 12 *b*.
7. The Nativity of our Lord. Fol. 16 *b*.
8. The Commemoration of the blessed Virgin, *ⲕⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁⲛⲁ*. Fol. 38 *a*.
9. The Massacre of the Innocents. Fol. 42 *a*.
10. The Commemoration of Basil and Gregory. Fol. 46 *a*.
11. The Epiphany. Fol. 50 *a*.
12. The first (second) Sunday after Epiphany, *ⲕⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁⲛⲁ*. Fol. 55 *a*.
13. The third Sunday, *ⲕⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁⲛⲁ*. Fol. 59 *a*.
14. The fourth Sunday. Fol. 63 *a*.
15. The fifth Sunday. Fol. 66 *b*.
16. The sixth Sunday. Fol. 70 *b*.
17. The Decollation of S. John the Baptist. Fol. 76 *a*.
18. The Commemoration of S. Stephen. Fol. 81 *a*.
19. The Presentation and the Commemoration of S. Simeon. Fol. 85 *a*.
20. The Commemoration of Bar-šaumā, *ⲕⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁⲛⲁ*. Fol. 89 *b*.
21. Of Severus. Fol. 94 *a*.
22. Of Priests, *ⲕⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁⲛⲁ*. Fol. 98 *a*.
23. Of the Dead, *ⲕⲁⲛⲁⲛⲁ ⲛⲁⲛⲁⲛⲁⲛⲁ*. Fol. 102 *b*.
24. The order of the miracle at Cana of

Galilee, *לְבָשָׁה הַגַּל הַגִּלְגָּלִית* . Fol. 104 *b*.

25. Lent. Fol. 107 *b*.—The Commemoration of Ephraim and Theodore, fol. 113 *b*.

26. The Commemoration of the forty Martyrs. Fol. 163 *a*.

27. The week immediately preceding Palm Sunday, *לְבָשָׁה הַבְּרִיחַ הַזֶּה* . Fol. 167 *b*.

28. The Resurrection of Lazarus of Bethany, *לְבָשָׁה הַחַיָּה מֵהַבְּרִיחַ הַזֶּה* . Fol. 175 *a*.

29. Palm Sunday. Fol. 178 *a*.

30. Passion Week. Fol. 184 *b*.—The Consecration of the Chrism; fol. 199 *b*.—The Saturday of Annunciation, *לְבָשָׁה הַשַּׁבָּת הַזֶּה* ; fol. 208 *b*.

31. The Resurrection, *לְבָשָׁה הַחַיָּה* . Fol. 213 *a*.

32. New (or Low) Sunday and the Commemoration of S. Thomas, *לְבָשָׁה הַיּוֹם הַזֶּה* . Fol. 254 *b*.

33. The Ascension of our Lord, *לְבָשָׁה הַיּוֹם הַזֶּה* . Fol. 258 *b*.

34. Pentecost or Whitsun Day, *לְבָשָׁה הַיּוֹם הַזֶּה* . Fol. 263 *a*.

35. The Commemoration of Aaron, written at the end of the volume and consequently lost: *לְבָשָׁה הַיּוֹם הַזֶּה* . Fol. 269 *a*.

36. The Commemoration of S. Peter and S. Paul, *לְבָשָׁה הַיּוֹם הַזֶּה* . Fol. 269 *a*.

37. Of the twelve Apostles, *לְבָשָׁה הַיּוֹם הַזֶּה* . Fol. 274 *a*.

38. Of S. Thomas, *לְבָשָׁה הַיּוֹם הַזֶּה* . Fol. 278 *a*.

39. Of S. Andrew, and of Cyriacus and his mother Julitta, *לְבָשָׁה הַיּוֹם הַזֶּה* . Fol. 282 *b*.

40. Of the Maccabees, *לְבָשָׁה הַיּוֹם הַזֶּה* . Fol. 286 *a*.

41. The Transfiguration, *לְבָשָׁה הַיּוֹם הַזֶּה* . Fol. 288 *a*.

42. The Decease of the blessed Virgin, *לְבָשָׁה הַיּוֹם הַזֶּה* . Fol. 292 *a*.

43. The Encaenia of the Holy Cross, *לְבָשָׁה הַיּוֹם הַזֶּה* . Fol. 300 *b*.

44. The Commemoration of the 12,000 Saints, *לְבָשָׁה הַיּוֹם הַזֶּה* . Imperfect. Fol. 307 *a*.

45. Of Probus, Tarachus and Andronicus, *לְבָשָׁה הַיּוֹם הַזֶּה* . Imperfect. Fol. 310 *b*.

46. An order for any Festival, *לְבָשָׁה הַיּוֹם הַזֶּה* . Very imperfect. Fol. 313 *a*.

47. The Commemoration of any Martyr, *לְבָשָׁה הַיּוֹם הַזֶּה* . Imperfect. Fol. 313 *b*.

48. Of any Ascetic, *לְבָשָׁה הַיּוֹם הַזֶּה* . Very imperfect. Fol. 315 *b*.

A reader, called Yeshūa' bar Gabriel, has recorded his name on foll. 54 *a* and 104 *b*:  
*יְשׁוּעָא בַר גַּבְרִיאֵל* .  
[Add. 14,696.]

CCCXLV.

Paper, about 7 in. by 5¼, consisting of 174 leaves. The quires are without signatures. There are from 13 to 17 lines in each page. This volume is written in a rather inelegant hand of the xiii<sup>th</sup> cent., and contains—

Greek and Syriac canons for the first half of the year. Title, fol. 8 *a*: *קַנְוֵן הַשָּׁנָה הַזֶּה* .





the ix<sup>th</sup> or x<sup>th</sup> cent., containing Greek canons, perhaps Add. 14,513.

[Add. 14,523, foll. 36 and 37.]

CCCXLIX.

Twenty-two vellum leaves, about 6½ in. by 4¾, belonging to a neatly written manuscript of the ix<sup>th</sup> or x<sup>th</sup> cent. The quires are signed with letters, and there are from 17 to 21 lines in each page. They contain—

Greek canons for the Resurrection, *Κανόνες Κωνσταντίνου*, arranged according to the eight tones. Not a single one, however, is perfect.

[Add. 14,523, foll. 14—35.]

CCCL.

Vellum, about 6¾ in. by 4¾, consisting of 189 leaves, some of which are much stained and torn, especially foll. 1, 2, 12, 13, 16, 17, 58—61, 188 and 189. The quires, partially signed with letters, are about 18 in number. Leaves are wanting at the beginning and end, as well as after fol. 9;\* and the greatest part of fol. 59 has been torn away. There are from 12 to 18 lines in each page. This manuscript, which is palimpsest throughout, is written in a neat, regular hand, apparently of the x<sup>th</sup> cent., and comprises—

Two collections of Greek canons.

I. Foll. 1—61. Canons for several occasions; viz.

1. Canons for the Resurrection, arranged according to the eight tones; title and commencement wanting. Fol. 1 *a*.

2. A canon for the commemoration of Mār George, on the 23<sup>d</sup> of Nisān, *Κανόνες Μαρτίνου* (sic) *Γεωργίου* (sic) *Κανόνες*. Fol. 38 *a*.

3. Canons for the Sundays in Lent, arranged according to the eight tones; *Κανόνες Κυριακῶν*. Fol. 41 *b*.

These are followed by—

*a*. A kathisma of the blessed Virgin, *Κανόνες Παναγίας*. Fol. 58 *a*.

*b*. A morning prayer for Lent, *Πρωΐνη*. Imperfect. Fol. 58 *b*.

*c*. Troparia, to be used at the diurnal hours of prayer; viz. teree (*Τερεε*), sext (*Σεξτ*), and none (*Νονη*), entitled: *Κανόνες Τροπάρων*. Fol. 60 *a*.

*d*. A short hymn to the blessed Virgin, written by a different hand. Fol. 61 *b*.

II. Foll. 62—189. A collection of Canons for the festivals of the whole year; according to the Mesopotamian use: *Κανόνες*

- 1. The Annunciation of the blessed Virgin, Fol. 62 *a*.
- 2. The Nativity. Fol. 66 *b*.
- 3. The Epiphany. Fol. 73 *a*.
- 4. S. John the Baptist. Fol. 79 *b*.
- 5. The Forty Martyrs. Fol. 83 *a*.
- 6. Palm Sunday, *Κανόνες Πρωτομαρτίου*. Fol. 84 *b*.
- 7. S. Simeon and the Presentation. Fol. 91 *a*.
- 8. New Sunday and S. Thomas. Fol. 96 *b*.
- 9. The Ascension. Fol. 102 *a*.
- 10. Pentecost, *Κανόνες Πεντηκοστής*. Fol. 106 *b*.
- 11. Antony, *Κανόνες Αντωνίου*. Fol. 113 *a*.
- 12. S. Stephen. Fol. 117 *b*.
- 13. Severus, *Κανόνες Σεβαστιανού*. Fol. 124 *b*.
- 14. Any one saint, *Κανόνες Οποιαδήποτε Αγίου*. Fol. 131 *b*.
- 15. The martyrs, *Κανόνες Μαρτύρων*. Fol. 136 *b*.

\* The missing leaf is fol. 38 of Add. 14,523.







(sic) *ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ*.  
Fol. 46 a.

- 15. New (Low) Sunday. Fol. 48 a.
- 16. The second order or tone of the Resurrection, *ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ*, and the subsequent tones. Fol. 50 a.
- 17. The Commemoration of the blessed Virgin, *ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ*. Fol. 64 a.
- 18. The Ascension. Fol. 65 b.
- 19. Pentecost. Fol. 67 b.
- 20. The Commemoration of S. Thomas. Fol. 70 a.
- 21. The Transfiguration of our Lord, *ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ*. Fol. 71 b.
- 22. The Obsequies of the blessed Virgin, . . . . . *ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ* [ⲕⲁⲓⲁⲓ] *ⲕⲁⲓⲁⲓ*. Fol. 73 a.
- 23. The Invention of the Cross, *ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ*; imperfect at the end. Fol. 76 a.

[Add. 17,252.]

CCCLIX.

Six paper leaves, about 6½ in. by 4½, the last two of which are much stained and torn. There are 17 lines in each page. The writing is good and regular, of the xii<sup>th</sup> or xiii<sup>th</sup> cent. These are fragments of a Service-book, containing *ⲕⲁⲓⲁⲓ* and *ⲕⲁⲓⲁⲓ*.

[Add. 14,737, foll. 65—70.]

CCCLX.

Paper, about 7 in. by 5, consisting of 129 leaves, a few of which are more or less stained and torn, especially foll. 1, 77, 78, 86, 87, 108, 109, and 116—118. The quires, signed with letters, were about 15 in number. Leaves are now missing after foll. 59, 67, 108, 116, 118, 128, and 129. There are from 17 to 24 lines in each page. This manuscript is written in a neat, regular character, apparently by two persons (foll. 1—31, and

foll. 32—129), and belongs to the xii<sup>th</sup> or xiii<sup>th</sup> cent. Greek and Syriac vowels are occasionally added. It contains—

Services for the festivals of the whole year, consisting of *ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ*, *ⲕⲁⲓⲁⲓ*, *ⲕⲁⲓⲁⲓ*, *ⲕⲁⲓⲁⲓ* or *ⲕⲁⲓⲁⲓ*, and *ⲕⲁⲓⲁⲓ*.

- 1. The Consecration of the Church, *ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ*. Fol. 1 a.
- 2. The Annunciation of Zacharias. Fol. 10 a.
- 3. The Annunciation of the blessed Virgin. Fol. 13 a.
- 4. The Visit of Mary to Elisabeth. Fol. 17 b.
- 5. The Birth of S. John the Baptist. Fol. 21 a.
- 6. The Revelation of S. Joseph. Fol. 25 a.
- 7. The Massacre of the Innocents. Fol. 28 b.
- 8. The Nativity of our Lord. Fol. 32 a.
- 9. The Epiphany. Fol. 43 b.
- 10. The Decollation of S. John the Baptist. Fol. 48 a.
- 11. The Commemoration of S. Stephen. Fol. 50 a.
- 12. The Presentation of our Lord in the Temple, *ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ*. Fol. 52 b.
- 13. The Commemoration of Basil and Gregory; imperfect. Fol. 57 a. Some prayers for the commemoration of any one Saint, *ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ*, are interposed, fol. 58 b.
- 14. The order of Cana of Galilee, *ⲕⲁⲓⲁⲓ*. Fol. 62 a.
- 15. Lent; imperfect. Fol. 63 a.
- 16. The Commemoration of the seven Youths of Ephesus; imperfect. Fol. 68 a.
- 17. The Miracles of our Lord. Fol. 69 b.
- 18. The Annunciation of the blessed Virgin, *ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ*. Fol. 72 b.
- 19. The Miracles; imperfect. Fol. 76 b.
- 20. The Resurrection of our Lord. Fol. 79 b.
- 21. New (Low) Sunday. Fol. 85 b.

22. The Ascension of our Lord. Fol. 87 *a*.  
 23. Pentecost or Whitsun Day. Fol. 91 *b*.  
 24. The Commemoration of any one Saint, **כבודו של קדוש**. Fol. 96 *a*.  
 25. The Transfiguration, **יגדו יאלי**. Fol. 99 *a*.  
 26. The holy Cross. Fol. 101 *a*.  
 27. The Decease of the blessed Virgin, **כבוד הילתה של מרים**. Fol. 103 *a*.  
 28. The Commemoration of the Apostles. Fol. 105 *a*.  
 29. Of Priests, **כבוד הכהן**; imperfect. Fol. 107 *b*.  
 30. Of S. Peter and S. Paul; imperfect. Fol. 109 *a*.  
 31. Of S. Thomas. Fol. 110 *a*.  
 32. Of Bar-šaumā. Fol. 113 *b*.  
 33. Of Elias; imperfect. Fol. 116 *b*.  
 34. Of Simeon Stylites, **אשה יחל** **מאלוהים**; imperfect. Fol. 117 *b*.  
 35. Of Monks; imperfect. Fol. 119 *a*.  
 36. Of any one Saint, **כבודו של קדוש**. Fol. 121 *a*.  
 37. Of the blessed Virgin, **כבוד הילתה של מרים**. Fol. 122 *b*.  
 38. Of the Dead, **לחיות**. Fol. 125 *b*.  
 39. Of the Martyrs, **לשפתי**. Fol. 127 *b*.  
 40. Of the blessed Virgin, **כבוד הילתה של מרים**; imperfect. Fol. 128 *b*.  
 41. Various prayers.  
*a*. For a sick person; imperfect. Fol. 129 *a*.  
*b*. When a priest enters a house, **כבוד הילתה של מרים** **כבודו של קדוש** **כבודו של קדוש**. Fol. 129 *a*.  
*c*. For a child, **כבודו של קדוש**. Fol. 129 *a*.  
*d*. For one who has broken his oath and repents, **כבודו של קדוש** **כבודו של קדוש** **כבודו של קדוש**. Fol. 129 *a*.  
*e*. Over a vessel in which any unclean thing has been drowned, **כבודו של קדוש** **כבודו של קדוש**. Fol. 129 *b*.  
*f*. For one setting out on a journey, **כבודו של קדוש** **כבודו של קדוש**; imperfect. Fol. 129 *b*. [Add. 17,271.]

## CCCLXI.

Paper, about  $6\frac{7}{8}$  in. by 5, consisting of 25 leaves, and made up of fragments of three manuscripts of the xiii<sup>th</sup> cent. (Add. 17,272, foll. 75—99). The contents are—

Services for various festivals, comprising **כבודו של קדוש**, **אשה יחל**, **כבודו של קדוש**, **כבודו של קדוש**, and **כבודו של קדוש**; viz.

1. The Nativity of our Lord. Fol. 75 *a*.
2. The Epiphany, **כבודו של קדוש**. Fol. 78 *a*.
3. The Miracles. Fol. 81 *a*.
4. Palm Sunday. Fol. 83 *a*.
5. Passion Week, **כבודו של קדוש**. Fol. 88 *b*.
6. The Resurrection and Ascension; imperfect. Fol. 91 *a*.
7. The holy Cross. Fol. 92 *a*.
8. The Resurrection. Fol. 93 *b*.
9. The Ascension. Fol. 96 *a*.
10. Pentecost; imperfect. Fol. 97 *a*.

[Add. 17,272, foll. 75—99.]

## CCCLXII.

A paper leaf, 13 in. by  $9\frac{1}{2}$ , much torn. The pages are divided into two columns of 28 lines. The writing is good and regular, of the xiii<sup>th</sup> cent. It contains portions of services for—

1. The Commemoration of Basil and Gregory, **כבודו של קדוש** **כבודו של קדוש**.
2. The Epiphany, **כבודו של קדוש** **כבודו של קדוש** **כבודו של קדוש** **כבודו של קדוש**.  
 The division of the services is: **כבודו של קדוש**, **אשה יחל**, **כבודו של קדוש**, **כבודו של קדוש**, and **כבודו של קדוש**.

[Add. 17,224, fol. 18.]

## CCCLXIII.

Paper, about  $6\frac{5}{8}$  in. by  $4\frac{3}{4}$ , consisting of 155 leaves, some of which are much stained

and torn, especially foll. 1—12, 51, 66, 67, 114—119, 127, 128, and 153—155. The quires, signed with letters, were at least 16 in number, but the first two are lost, and the third and last are imperfect. There are from 14 to 18 lines in each page. This volume is written in an inelegant hand of the xiii<sup>th</sup> cent., and contains—

Services for different occasions, consisting usually of an introductory prayer, *ܩܘܝܪܐ*, a proœmium, a sedrā, a *ܩܘܝܪܐ* or *ܩܝܦܐ*, and a concluding prayer, *ܩܘܝܪܐ*.

1. A small fragment of the commemoration of a Saint. Fol. 1 *a*.

2. The Commemoration of Isaiah of Aleppo, *ܩܘܝܪܐ ܕܝܫܝܐܐ ܕܗܠܒܝܢ*; imperfect. Fol. 2 *a*.

3. The Commemoration of Mār Ahā, *ܩܘܝܪܐ ܕܡܪܝܢܐ ܕܗܠܒܝܢ*. Fol. 9 *a*.

4. Passion Week; viz.

*a*. Monday, *ܩܘܝܪܐ ܕܝܫܘܥܝܢܐ*. Fol. 14 *a*.

*b*. Tuesday, *ܩܘܝܪܐ ܕܝܫܘܥܝܢܐ ܕܝܫܘܥܝܢܐ*. Fol. 44 *b*.

*c*. Wednesday, *ܩܘܝܪܐ ܕܝܫܘܥܝܢܐ*. Fol. 59 *a*.

*d*. Thursday, *ܩܘܝܪܐ ܕܝܫܘܥܝܢܐ ܕܝܫܘܥܝܢܐ*. Fol. 74 *a*.—The order of the Washing of Feet, *ܩܘܝܪܐ ܕܝܫܘܥܝܢܐ*. Fol. 100 *b*.

*e*. Friday, *ܩܘܝܪܐ ܕܝܫܘܥܝܢܐ ܕܝܫܘܥܝܢܐ*. Fol. 104 *a*.—*ܩܘܝܪܐ ܕܝܫܘܥܝܢܐ*, fol. 139 *b*; the Adoration of the Cross, *ܩܘܝܪܐ ܕܝܫܘܥܝܢܐ*, fol. 141 *b*.

*f*. Saturday, *ܩܘܝܪܐ ܕܝܫܘܥܝܢܐ*; imperfect. Fol. 146 *a*.

One leaf in this volume, viz. fol. 140, is vellum and palimpsest. The more ancient text, now almost wholly illegible, is written in the Palestinian character.

[Add. 14,718.]

CCCLXIV.

Paper, about 12 $\frac{3}{4}$  in. by 8 $\frac{5}{8}$ , consisting of

222 leaves, some of which are much stained and torn, especially foll. 1, 31, 59, 68, 96, 107, 118, 221, and 222. The quires, signed with letters, were originally 24 in number, but the first two have been lost. A single leaf is wanting after fol. 31, and another after fol. 168; and nearly the whole of fol. 145 has been torn out. Each page is divided into two columns of 25 lines. This manuscript is written, by two persons, in a neat, regular character, with numerous Greek vowels ( $\nu \alpha \epsilon \rho \tau \iota \upsilon$ ). Syriac vowels and the points *rukkākh* and *kushshāi* are more rare. It is dated A. Gr. 1795, A.D. 1484, and contains—

Services for various Feasts, Saints' Days, etc. A full service comprises *ܩܘܝܪܐ*; *ܩܘܝܪܐ*, *ܩܝܦܐ*, and *ܩܘܝܪܐ*.

1. The Resurrection, in eight orders.

*a*. First order; wanting.

*b*. Second order; imperfect at the beginning. Fol. 1 *a*.

*c*. Third order, *ܩܘܝܪܐ ܕܝܫܘܥܝܢܐ*. Fol. 2 *b*.

*d*. Fourth order. Fol. 10 *b*.

*e*. Fifth order. Fol. 16 *b*.

*f*. Sixth order; imperfect at the end. Fol. 25 *a*.

*g*. Seventh order; imperfect at the beginning. Fol. 32 *a*.

*h*. Eighth order. Fol. 40 *b*.

2. New (or Low) Sunday, *ܩܘܝܪܐ ܕܝܫܘܥܝܢܐ*; slightly imperfect. Fol. 51 *a*.

3. The Ascension of our Lord, *ܩܘܝܪܐ ܕܝܫܘܥܝܢܐ* [ܩܘܝܪܐ]; slightly imperfect. Fol. 59 *a*.

4. Whitsun Day, *ܩܘܝܪܐ ܕܝܫܘܥܝܢܐ*. Fol. 68 *b*. On the margin of fol. 68 *b* we find the following note, relating to the service for the Friday of Gold: *ܩܘܝܪܐ ܕܝܫܘܥܝܢܐ ܕܝܫܘܥܝܢܐ*.

*ܩܘܝܪܐ ܕܝܫܘܥܝܢܐ ܕܝܫܘܥܝܢܐ*.

5. The Commemoration of the twelve













ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ  
ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ  
ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ

Marg. [ⲛⲁⲛⲁⲛⲁⲛ] ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ  
ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ  
[Add. 14,699.]

CCCLXXV.

Paper, about 10<sup>7</sup>/<sub>8</sub> in. by 8<sup>1</sup>/<sub>4</sub>, consisting of 119 leaves, some of which are much stained and torn, especially fol. 119. The quires, signed with letters, are 13 in number. A leaf is missing after fol. 118. There are from 16 to 18 lines in each page. This volume is written in a large, regular hand, by the same scribe as Add. 14,699, in the year 1603, A.D. 1292, and contains—

The same Services as in Add. 14,699, but with a different set of anthems, canons, etc.; viz.

1. The Order of the Resurrection, in eight parts. Title, fol. 1 *b*: ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ  
ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ  
ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ. Subscription, fol. 110 *b*: ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ  
ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ.

2. An Order for Martyrs in general, ⲛⲁⲛⲁⲛⲁⲛ  
ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ  
ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ. Fol. 110 *b*.

3. An Order for the Commemoration of Abbā Bishōi, ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ. Imperfect. Fol. 118 *a*.

On fol. 119 *b* there is a note to the same effect as that in Add. 14,699, fol. 136 *a*. The scribe John adds here that he was from the village of Ḥaḥ in Ṭūr-'Abdīn: ⲛⲁⲛⲁⲛⲁⲛ  
ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ  
ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ.

On foll. 1 *a* and 119 *b* there are portions of canons, written by another hand.  
[Add. 14,700.]

CCCLXXVI.

Seventeen paper leaves, about 14<sup>5</sup>/<sub>8</sub> in. by 10<sup>5</sup>/<sub>8</sub>, nearly all more or less stained and torn. Each page is divided into two columns, of from 22 to 25 lines. The writing is good and regular, of the xiii<sup>th</sup> cent. These are—

Portions of a Service-book, containing the Order of the Resurrection, in eight parts. Title, fol. 1 *b*: (sic) ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ  
(sic) ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ  
ⲛⲁⲛⲁⲛⲁⲛ.

The fourth order begins on fol. 5 *b*, ⲛⲁⲛⲁⲛⲁⲛ  
ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ; the seventh on fol. 9 *a*, ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ  
ⲛⲁⲛⲁⲛⲁⲛ; the eighth on fol. 10 *a*, ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ  
ⲛⲁⲛⲁⲛⲁⲛ; and the ⲛⲁⲛⲁⲛⲁⲛ on fol. 16 *b*.

[Add. 17,224, foll. 1—17.]

CCCLXXVII.

Three paper leaves, about 10<sup>1</sup>/<sub>2</sub> in. by 7<sup>3</sup>/<sub>8</sub>, much stained and torn (Add. 14,709, foll. 72—74). They are exactly similar in appearance to the preceding portion of the volume (foll. 1—71, no. cclxxi), and evidently written by the same hand, A.D. 1336. They contain—

Portions of the Services for the Sunday of the Resurrection; e.g. fol. 72 *a*, ⲛⲁⲛⲁⲛⲁⲛ  
ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛⲁⲛ  
ⲛⲁⲛⲁⲛⲁⲛ.

[Add. 14,709, foll. 72—74.]

CCCLXXVIII.

Paper, 10 in. by 6<sup>3</sup>/<sub>4</sub>, consisting of 118 leaves, some of which are much torn, espe-













(read  $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$ )  $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   
 $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$

- Monday,  $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$ . Fol. 1 *b*.
- Tuesday,  $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$ . Fol. 12 *a*.
- Wednesday,  $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$ . Fol. 21 *b*.
- Thursday,  $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$ . Fol. 31 *b*.
- Friday,  $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$ . Fol. 44 *a*.
- Saturday,  $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$ . Fol. 54 *b*.

Subscription, fol. 64 *b*:  $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   
 $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   
 $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$

2. A collection of  $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$ , or Cantus ad Magnificat, arranged according to the eight tones:  $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$ . Fol. 65 *a*.

On fol. 71 *b* there is written part of the Song of the three holy Children, viz. vv. 35—51; but the verses are not always arranged in the usual order.

On fol. 71 *a* there is a mutilated Arabic note, containing the name of a reader, David ibn Joseph..... (طالع في هذه الكتاب المقدس المحقير

داوود بن يوسف السرياني .....

[Add. 14,704.]

CCCXCIV.

Paper, about 7 in. by 5, consisting of 111 leaves, many of which are much stained and torn, especially foll. 1—40, 66—81, 97, 104, 105, and 110. The quires, signed with letters, were probably 16 in number; but the first three are lost, and leaves are wanting after foll. 8, 98, 105, 109, 110, and 111. The end of each quire is indicated by the letter  $\kappa$  ( $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$ ) on the verso of the last leaf (e.g. foll. 28 *b*, 48 *b*, 88 *b*, 98 *b*). There are from 14 to 16 lines in each page. This manuscript is written in a good, regular hand of the xiii<sup>th</sup> cent., and contains—

Services for the canonical hours of the ferial days ( $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$ ,  $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$ , and  $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$ ); viz.

- Tuesday; imperfect. Fol. 1 *a*.
- Wednesday. Fol. 19 *b*.
- Thursday. Fol. 48 *a*.
- Friday; imperfect. Fol. 76 *a*.
- Saturday; imperfect. Fol. 99 *a*.

The word  $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$  ( $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$ ), written on the upper margin of several leaves (e.g. foll. 17 *b*, 18 *b*, 21 *b*), shows that this manuscript was given as a present to the convent of S. Mary Deipara.

[Add. 14,720, foll. 1—111.]

CCCXCV.

Paper, about 6 $\frac{3}{4}$  in. by 5, consisting of 80 leaves, some of which are much stained and torn, especially foll. 1, 10, 25, 43, 65, 72, and 80. The quires, originally at least 12 in number, are signed with letters; but they are also marked with Arabic words (e.g. fol. 26 *a*,  $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$ ), and a later hand has numbered the leaves with Coptic arithmetical figures. The first two quires are missing; there are lacunæ after foll. 10, 18, 35, 42, 64, and 72; and more than a quire is wanting at the end. The number of lines in each page varies from 14 to 19. The writing is good and regular, of the xiii<sup>th</sup> cent., with the exception of foll. 11—25, which are a later addition. This volume contains—

Services for the canonical hours of the ferial days ( $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$ ,  $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$ , and  $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$ ); viz.

Monday,  $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$ ; very imperfect. Fol. 1 *a*.

Tuesday,  $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$ ; imperfect. Fol. 3 *b*.

Wednesday,  $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$ ; imperfect. Fol. 19 *a*.

Thursday,  $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$ ; imperfect. Fol. 37 *b*.

Friday,  $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$ ; imperfect. Fol. 57 *a*.

Saturday,  $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$   $\kappa\theta\upsilon\sigma\epsilon\upsilon\varsigma$ ; very imperfect. Fol. 74 *a*.











b. On the 11<sup>th</sup>, the Commemoration of the Apostles, S. Bartholomew and S. Barnabas, קטילת קדושים : ק : קטילת קדושים

• קטילת קדושים • קטילת קדושים . Fol. 91 b.

c. On the 14<sup>th</sup>, the Commemoration of the prophet Elisha, קטילת קדושים : ק : קטילת קדושים קטילת קדושים . Fol. 98 a.

d. On the 24<sup>th</sup>, the Nativity of S. John the Baptist, קטילת קדושים : ק : קטילת קדושים קטילת קדושים . Fol. 103 a.

e. On the 29<sup>th</sup>, the Commemoration of S. Peter and S. Paul, : קטילת קדושים : קטילת קדושים : קטילת קדושים . Fol. 112 b.

6. Tāmūz, July.

a. On the 1<sup>st</sup>, the Commemoration of the martyrs Cosmas and Damian, : קטילת קדושים : קטילת קדושים : קטילת קדושים . Fol. 127 b.

b. On the 2<sup>d</sup>, the Festival of the Garment of the blessed Virgin, קטילת קדושים : קטילת קדושים : קטילת קדושים : קטילת קדושים . Fol. 127 b.

c. On the 8<sup>th</sup>, the Commemoration of the martyr Procopius, קטילת קדושים : קטילת קדושים : קטילת קדושים . Fol. 133 a.

d. On the 17<sup>th</sup>, the Commemoration of the martyr Marina, קטילת קדושים : קטילת קדושים : קטילת קדושים . Fol. 138 a.

e. On the 20<sup>th</sup>, the Ascension of Elijah the prophet, קטילת קדושים : קטילת קדושים : קטילת קדושים . Fol. 143 a.

f. On the 25<sup>th</sup>, the Decease of Anna, the mother of the Virgin Mary, : קטילת קדושים : קטילת קדושים : קטילת קדושים . Fol. 153 b.

g. On the 27<sup>th</sup>, the Commemoration of the

martyr Panteleémon, קטילת קדושים : קטילת קדושים : קטילת קדושים . Fol. 159 a.

7. Ab, August.

a. On the 1<sup>st</sup>, the Commemoration of the Maccabees, Shamūni, her seven sons, and their tutor Eleazar : קטילת קדושים : קטילת קדושים : קטילת קדושים . Fol. 170 b.

b. On the 5<sup>th</sup>, the Vigil of the Transfiguration of our Lord, קטילת קדושים : קטילת קדושים : קטילת קדושים . Fol. 177 b.

c. On the 6<sup>th</sup>, the Feast of the Transfiguration, קטילת קדושים : קטילת קדושים : קטילת קדושים . Fol. 183 a.

d. On the 7<sup>th</sup>, the Commemoration of the martyr Domitius, קטילת קדושים : קטילת קדושים : קטילת קדושים . Fol. 197 a.

e. On the 9<sup>th</sup>, the Commemoration of S. Matthias the Apostle, קטילת קדושים : קטילת קדושים : קטילת קדושים . Fol. 201 b.

f. On the 14<sup>th</sup>, the Vigil of the Decease of the blessed Virgin, קטילת קדושים : קטילת קדושים : קטילת קדושים . Fol. 205 a.

g. On the 15<sup>th</sup>, the Commemoration of the Decease of the blessed Virgin, : קטילת קדושים : קטילת קדושים : קטילת קדושים . Fol. 209 b.

h. On the 29<sup>th</sup>, the Commemoration of the Decollation of S. John the Baptist, : קטילת קדושים : קטילת קדושים : קטילת קדושים . Fol. 226 a.

i. On the 31<sup>st</sup>, the Commemoration of the Girdle of the blessed Virgin, : קטילת קדושים : קטילת קדושים : קטילת קדושים . Fol. 237 a.











































4. On the blessed Virgin, the Apostles, Prophets, Martyrs, the Church, the orthodox emperors, etc. Fol. 6 *b*.

5.  $\text{ܡܝܘܬܐܐ ܗܘܐ}$ . Fol. 41 *b*.

6.  $\text{ܡܝܘܬܐܐ ܗܘܐ ܗܘܐ}$ . Fol. 42 *a*.

7. In times of wrath, drought, earthquake, war, etc. Fol. 45 *a*.

8. Various  $\text{ܕܘܕܘܐ ܕܗܘܐ ܗܘܐ ܗܘܐ}$   $\text{ܕܘܕܘܐ ܗܘܐ ܗܘܐ}$ , beginning with that entitled  $\text{ܗܘܐ ܗܘܐ}$ . Fol. 55 *a*.

9.  $\text{ܕܘܕܘܐ ܗܘܐ}$ . Fol. 66 *b*.

10.  $\text{ܕܘܕܘܐ ܗܘܐ ܗܘܐ ܗܘܐ}$   $\text{ܕܘܕܘܐ ܗܘܐ ܗܘܐ}$ . Fol. 71 *b*.

11.  $\text{ܕܘܕܘܐ ܗܘܐ}$ . Fol. 74 *b*.

12.  $\text{ܕܘܕܘܐ ܗܘܐ ܗܘܐ ܗܘܐ}$   $\text{ܕܘܕܘܐ ܗܘܐ ܗܘܐ ܗܘܐ}$   $\text{ܕܘܕܘܐ ܗܘܐ ܗܘܐ ܗܘܐ}$ . Imperfect at the end. Fol. 87 *a*.

The marginal notes contain the references to the passages of Scripture, which are cited in the hymns.

[Add. 18,819, foll. 1—91.]

### CCCCXXV.

Vellum, about 6½ in. by 4¾, consisting of 120 leaves, several of which are much torn, especially foll. 1, 62, 65, and 120. The quires, signed with letters, are now 13 in number, the first being lost. Leaves are wanting after foll. 4, 113 and 120. There are from 25 to 32 lines in each page. This volume is written in a neat Estrangēlā, with the exception of the last two leaves, which are in a more cursive hand. It seems to be of the ix<sup>th</sup> cent., and contains—

The Hymns of Severus, John bar Aph-tūnāyā, etc. The title of each hymn is accompanied by a letter on the margin indicating the tone ( $\text{ܘܥܘܪ}$ ) according to which it should be chanted ( $\text{ܕ}$ ,  $\text{ܘ}$ ,  $\text{ܘܐ}$ ,  $\text{ܘܒ}$ ,  $\text{ܘܓ}$ ,  $\text{ܘܕ}$ ,  $\text{ܘܗ}$ ,  $\text{ܘܘ}$ ).

1. The Nativity of our Lord; imperfect. Fol. 1 *a*.

2. S. Simeon the Aged. Fol. 1 *b*.

3. The Massacre of the Innocents. Fol. 2 *a*.

4. The Epiphany,  $\text{ܕܘܕܘܐ ܗܘܐ ܗܘܐ ܗܘܐ}$   $\text{ܕܘܕܘܐ ܗܘܐ ܗܘܐ ܗܘܐ}$ ; imperfect. Fol. 2 *b*.

5. S. John the Baptist. Fol. 5 *b*.

6. Lent. Fol. 7 *a*.

The forty Martyrs. Fol. 10 *a*.

The Miracles,  $\text{ܕܘܕܘܐ ܗܘܐ ܗܘܐ ܗܘܐ}$   $\text{ܕܘܕܘܐ ܗܘܐ ܗܘܐ ܗܘܐ}$ . Fol. 12 *a*.

7. Palm Sunday. Fol. 19 *b*.

8. Passion or Holy Week.

The Consecration of the Chrism,  $\text{ܕܘܕܘܐ ܗܘܐ ܗܘܐ ܗܘܐ}$   $\text{ܕܘܕܘܐ ܗܘܐ ܗܘܐ ܗܘܐ}$ . Fol. 22 *a*.

The Consecration of a Church,  $\text{ܕܘܕܘܐ ܗܘܐ ܗܘܐ ܗܘܐ}$   $\text{ܕܘܕܘܐ ܗܘܐ ܗܘܐ ܗܘܐ}$ . Fol. 22 *b*.

The Washing of Feet,  $\text{ܕܘܕܘܐ ܗܘܐ ܗܘܐ ܗܘܐ}$   $\text{ܕܘܕܘܐ ܗܘܐ ܗܘܐ ܗܘܐ}$ . Fol. 24 *a*.

On Judas Iscariot. Fol. 24 *b*.

On the Wife of Pilate. Fol. 25 *b*.

On Simon Peter. Fol. 26 *a*.

On the Thief. Fol. 26 *a*.

The Passion and Crucifixion,  $\text{ܕܘܕܘܐ ܗܘܐ ܗܘܐ ܗܘܐ}$   $\text{ܕܘܕܘܐ ܗܘܐ ܗܘܐ ܗܘܐ}$ . Fol. 26 *b*.

9. The Resurrection of our Lord. Fol. 30 *b*.

10. The Entrance into the Baptistry,  $\text{ܕܘܕܘܐ ܗܘܐ ܗܘܐ ܗܘܐ}$   $\text{ܕܘܕܘܐ ܗܘܐ ܗܘܐ ܗܘܐ}$ . Fol. 38 *a*. On those that are baptized,  $\text{ܕܘܕܘܐ ܗܘܐ ܗܘܐ ܗܘܐ}$ . Fol. 38 *b*.

11. On S. Thomas. Fol. 41 *a*. On S. John the Evangelist and S. Thomas, fol. 41 *a*; on S. Thomas, fol. 41 *b*.

12. The Ascension. Fol. 41 *b*.

13. Pentecost. Fol. 43 *b*.

14. The holy Apostles. Fol. 46 *b*. S. Paul, fol. 46 *b*; S. John the Evangelist, fol. 47 *a*; S. Mark, fol. 47 *b*.

15. The holy Fathers. Fol. 48 *a*. Ignatius, fol. 48 *a*; Peter of Alexandria, fol. 48 *b*; Gregory Thaumaturgus, fol. 49 *a*; Athanasius, fol. 49 *b*, 54 *a*; Basil and Gregory Nazianzen, fol. 49 *b*; Ignatius, Basil and Gregory, fol. 50 *a*, 52 *a*; Porphyry,  $\text{ܕܘܕܘܐ ܗܘܐ ܗܘܐ ܗܘܐ}$   $\text{ܕܘܕܘܐ ܗܘܐ ܗܘܐ ܗܘܐ}$ , fol. 50 *b*; John Chrysostom, fol. 50 *b*; Cyril, fol. 51 *b*; Severus of Antioch, composed by John bar Aphtūnāyā, fol. 52 *a*; Peter of







Pauline Epistles, according to the Pēshīttā version, written in a fine, large Eṣṭrangēlā of the vi<sup>th</sup> or vii<sup>th</sup> cent., On fol. 125 *a* we find the commencement of the Epistle to the Galatians, ch. i. vv. 1, 2,; and on foll. 147 *a* and 148 *b*, the running title ܠܘܥܢܗܘܠܝܢ, "to the Ephesians."

4. Foll. 118, 123, 133, 141, 145, and 149, are leaves from another Syriac manuscript, written in a neat, small Eṣṭrangēlā of about the viii<sup>th</sup> cent. The contents appear to be liturgical (see foll. 145 *b* and 149 *a*).

5. Fol. 146 is a leaf from a Syriac manuscript, written in a small, elegant hand of about the viii<sup>th</sup> cent.

Foll. 119, 121, 122, 127, 129, 134, and 144, do not present any traces of being palimpsest.

[Add. 17,136.]

### CCCCXXVIII.

Eleven vellum leaves, about 5 $\frac{3}{4}$  in. by 3 $\frac{3}{4}$ , the last four of which are much torn (Add. 18,819, foll. 110—120). They are fragments of two manuscripts of the x<sup>th</sup> and xi<sup>th</sup> centuries, which have been joined together by the later scribe, and contain—

Part of the Hymns of Severus; viz.

1. The Epiphany; imperfect at the beginning. Fol. 110 *a*.
2. Lent. Fol. 111 *b*.
3. The Miracles, of which we have only the first, ܠܘܝܠ ܥܘܢ ܕܠܝܢ. Fol. 115 *b*.
4. On Monks, ܠܘܝܢ ܕܠܝܢ. Fol. 116 *a*.

[Add. 18,819, foll. 110—120.]

### CCCCXXIX.

Vellum, about 6 $\frac{1}{2}$  in. by 4 $\frac{7}{8}$ , consisting of 130 leaves, a few of which are slightly stained and torn, especially foll. 1 and 123. The quires, signed with letters, and by a later

hand with Coptic arithmetical figures, may have been 18 or 20 in number; but ܠ, ܠ, ܘ, and all after ܘ are lost, and several of the others are imperfect. Leaves are wanting after foll. 8, 88, 108, 116, 122, and 123. Each page is divided into two columns, of from 20 to 26 lines. This volume is written in a neat, regular hand of about the xi<sup>th</sup> cent., and contains—

The Hymns of Severus, John bar Aphṭūnāyā, etc. They are numbered, the last now extant being ܘ (303), and a letter is appended to each to indicate the tone (e.g.

ܘܘ, ܘܘ, etc.).

1. The Epiphany; imperfect. Fol. 1 *a*.
2. Lent. Fol. 4 *a*.
3. The Miracles; imperfect. Fol. 8 *a*.
4. Palm Sunday. Fol. 15 *a*.
5. The Passion, with ܠܘܥܢܗܘܠܝܢ on the holy Cross. Fol. 18 *b*.
6. The Resurrection, with various ܠܘܥܢܗܘܠܝܢ. Fol. 29 *b*.
7. The Ascension. Fol. 41 *b*.
8. Pentecost. Fol. 43 *b*.
9. The Commemoration of the blessed Virgin, the Saints and Martyrs, and the Dead, hymns of repentance, and hymns for times of wrath and calamity, arranged according to the tones, with appropriate ܠܘܥܢܗܘܠܝܢ.
  - a*. First tone, ܠܘܥܢܗܘܠܝܢ. Fol. 47 *b*.
  - b*. Fifth tone, ܠܘܥܢܗܘܠܝܢ. Fol. 55 *b*.
  - c*. Second tone, ܠܘܥܢܗܘܠܝܢ. Fol. 71 *a*.
  - d*. Sixth tone, ܠܘܥܢܗܘܠܝܢ, imperfect. Fol. 84 *b*.
  - e*. Third tone, ܠܘܥܢܗܘܠܝܢ. Fol. 93 *a*.
  - f*. Seventh tone, ܠܘܥܢܗܘܠܝܢ, imperfect. Fol. 101 *a*.
  - g*. Fourth tone, ܠܘܥܢܗܘܠܝܢ, imperfect. Fol. 117 *a*.
  - h*. Eighth tone, ܠܘܥܢܗܘܠܝܢ, imperfect. Fol. 118 *b*.

The scribe has left blank the second column of fol. 103 *b*, and written at the foot

















tone, imperfect; fol. 42 *b*. Sixth tone, imperfect; fol. 47 *a*. Third tone; fol. 52 *a*. Seventh tone; fol. 55 *a*. Fourth tone; fol. 62 *a*. Eighth tone; fol. 67 *a*. Subscription, fol. 71 *a*: *ܩܝܘܢܘܢܐ ܕܝܗܘܐ ܕܩܘܪܒܐܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ* :

2. Supplicatory hymns of every kind, arranged according to the eight tones: *ܩܘܪܒܐܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ*. Fol. 71 *b*. Those of the first order are ascribed in the subscription, fol. 73 *b*, to Rabulas of Edessa, *ܩܘܪܒܐܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ*, and have been edited by Dr. Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. 245 (compare pp. 362 and 370). The seventh order is imperfect.

3. Cantus ad Magnificat, arranged according to the eight tones: *ܩܘܪܒܐܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ*. Fol. 96 *b*.

4. Additional hymns, *ܩܘܪܒܐܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ* (with the subscription *ܩܘܪܒܐܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ*), arranged according to the eight tones. Fol. 104 *a*.

5. Additional *ܩܘܪܒܐܢܐ*. Fol. 130 *b*.

6. A hymn on Cyriacus the martyr, *ܩܘܪܒܐܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ*, fol. 135 *b*; and another hymn, the title of which is torn away, fol. 136 *b*.

[Add. 17,238.]

CCCCXL.

Paper, about 9 $\frac{1}{8}$  in. by 7 $\frac{1}{4}$ , consisting of 138 leaves, many of which are much stained and torn, especially foll. 1—4, 13—21, and 119—138. The quires, signed with letters, were probably 18 or 19 in number, but only *a—r* are now complete. Leaves are wanting at the beginning and end, as well as after foll. 2, 14, 18, 20, 126, 127, 128, and 132. There are 15 lines in each page. This volume is written in a large, regular hand of the xiii<sup>th</sup> cent., and contains—

The Hymns of Severus, etc., to the number of 321 (*ܩܘܪܒܐܢܐ*). Each hymn is marked with its appropriate number, and with a letter denoting its tone, e.g.  $\frac{123}{a}$ .

1. The Presentation of our Lord, *ܩܘܪܒܐܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ*; very imperfect. Fol. 1 *a*.

2. Lent, *ܩܘܪܒܐܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ*; very imperfect. Fol. 2 *b*.

3. The Miracles, *ܩܘܪܒܐܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ*; imperfect. Fol. 5 *b*.

4. Palm Sunday, *ܩܘܪܒܐܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ*; imperfect. Fol. 18 *a*.

5. Passion Week, *ܩܘܪܒܐܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ* [ܩܘܪܒܐܢܐ]. Fol. 21 *b*.

6. The holy Cross, *ܩܘܪܒܐܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ*. Fol. 26 *b*.

7. The Resurrection, *ܩܘܪܒܐܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ*, arranged according to the eight tones (*ܩܘܪܒܐܢܐ*). Fol. 36 *a*.

8. The Ascension, *ܩܘܪܒܐܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ*. Fol. 50 *a*.

9. Pentecost, *ܩܘܪܒܐܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ*. Fol. 53 *b*. Subscription, fol. 59 *a*: *ܩܘܪܒܐܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ*.

10. *ܩܘܪܒܐܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ*. *ܩܘܪܒܐܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ*; imperfect. Fol. 59 *a*. First tone, fol. 59 *b*; fifth, fol. 68 *b*; second, fol. 85 *a*; sixth, fol. 100 *b*; third, fol. 125 *a*; seventh, fol. 128 *a*; fourth, fol. 132 *a*.

[Add. 17,244.]

CCCCXLI.

Paper, about 5 $\frac{1}{4}$  in. by 3 $\frac{3}{4}$ , consisting of 196 leaves, a few of which are much stained and torn, especially foll. 8, 9, 11, 12, 20, and 21. The quires, signed with letters, are 19 in number, of which the first two are missing. Leaves are also wanting after foll. 8, 55, 138, 165, and 196. There are from 16















maria, *הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ*, by Isaac, beginning, fol. 103 *b*:  
*הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ . הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ .*

*n.* On Jephthah and his daughter, *הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ*, by Isaac, beginning, fol. 104 *b*:  
*הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ . הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ . הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ .*

*o.* On Joseph and his mistress, *הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ*, beginning, fol. 105 *a*:  
*הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ . הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ . הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ .*

*p.* On the blessed Mary nursing, *הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ*, by Jacob, beginning, fol. 105 *a*:  
*הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ . הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ . הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ .*

*q.* On Eve and Mary, *הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ*, by Jacob, beginning, fol. 105 *b*:  
*הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ . הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ . הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ .*

*r.* On those who disputed against Mary, *הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ*, by Jacob, beginning, fol. 107 *a*:  
*הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ . הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ . הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ .*

*s.* Paraenetic, *הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ*, by Jacob, beginning, fol. 107 *a*:  
*הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ . הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ . הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ .*

*t.* On S. Simeon bearing our Lord, *הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ*, by Jacob, beginning, fol. 107 *b*:  
*הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ . הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ . הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ .*

*u.* On Job and his wife, *הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ*, by Jacob, beginning, fol. 108 *b*:  
*הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ . הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ . הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ .*

*v.* On the Cither, *הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ*, by Ephraim, beginning, fol. 108 *b*:  
*הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ . הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ . הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ .*

*w.* On Mary and Joseph, *הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ*, beginning, fol. 109 *a*:  
*הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ . הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ . הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ .*

See above, no. 17, *b*. This is in a different handwriting from the rest.

On foll. 109 *b* and 110 *a* there is written by a later hand—

*x.* A *sūgīthā* on the Great Church of Edessa, built by king Abgar and Addai the Apostle, *הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ* (marg. *הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ*), beginning: *הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ* (suprascr. *הַיְהוּדָה אֲשֶׁר בָּרַךְ אֱלֹהֵינוּ*).

On fol. 110 *b* there is a note, stating that this volume belonged to Isaac bar Abraham















3. Foll. 12—24. Thirteen leaves from a manuscript, written in a large Estrangēlā of about the x<sup>th</sup> cent., containing fragments of a Lectionary from the Gospels.

On fol. 12 *b* we can still discern the traces of the running title **ⲕⲓⲧⲉ ⲛⲓⲁⲛⲁ ⲕⲁⲃⲁ**. To the same volume belonged Add. 14,451, fol. 88, and 14,452, fol. 58.

These leaves, the upper and lower halves of which are not always correctly joined together, have been folded so as to form—

4. A manuscript, about 5½ in. by 4¼, written in an inelegant hand of the xii<sup>th</sup> cent. The quires are signed with letters, and the leaves have been numbered at a later period with Coptic arithmetical figures. It contains a collection of hymns for the Vigils **ⲕⲁⲛⲁⲗ ⲁⲛⲁⲕ ⲕⲓⲛⲓⲛⲉ ⲕⲁⲗ**, etc., arranged according to the eight tones.

[Add. 17,137.]

CCCCLXVI.

Nine vellum leaves, about 9½ in. by 6¾, most of which are much stained and soiled. There are from 18 to 21 lines in each page. The writing is large and regular, of the latter part of the xii<sup>th</sup> cent. The contents are hymns (**ⲕⲁⲗ**) for Palm Sunday.

[Add. 17,216, foll. 34—42.]

CCCCLXVII.

Paper, about 9⅞ in. by 6⅝, consisting of 268 leaves, some of which are much stained and torn, especially foll. 1, 2, 42, 43, and 257, —268. The quires, signed with letters, are 35 in number. Leaves are wanting after foll. 106, 120, 247 and 267. There are from 22 to 34 lines in each page. This volume is written in a rather peculiar hand of the xii<sup>th</sup> or xiii<sup>th</sup> cent., with the exception of foll. 44 and 268, which are somewhat more modern. It contains—

A Maronite collection of hymns (**ⲕⲁⲗ** and **ⲛⲉⲧⲁⲗⲁ**) and prayers for the Vigils, etc.

Title, fol. 2 *b* : **ⲕⲁⲃⲁ ⲛⲓⲁⲛⲁ ⲕⲁⲗ**

**ⲕⲁⲃⲁ ⲛⲓⲁⲛⲁ ⲕⲁⲗ ⲛⲓⲁⲛⲁ ⲕⲁⲗ ⲛⲓⲁⲛⲁ ⲕⲁⲗ**

**ⲕⲁⲗ ⲛⲓⲁⲛⲁ ⲕⲁⲗ ⲛⲓⲁⲛⲁ ⲕⲁⲗ** [ⲕⲁⲗ]

1. Of the holy Virgin, **ⲕⲁⲗ ⲛⲓⲁⲛⲁ ⲕⲁⲗ**. Fol. 2 *b*. A later hand has inserted two lessons from the Pauline Epistles; viz. *a*) from 1 Corinthians, ch. xii. 28—xiii. 10, fol. 43 *b*; and *b*) from Romans, ch. viii. 28—39, fol. 44 *b*.

2. Of the holy Martyrs, **ⲕⲁⲗ ⲛⲓⲁⲛⲁ ⲕⲁⲗ**; imperfect at the end. Fol. 45 *a*.

3. Of the Resurrection, **ⲕⲁⲗ ⲛⲓⲁⲛⲁ ⲕⲁⲗ**; imperfect, and left unfinished. Fol. 107 *a*.

4. Of Repentance, **ⲕⲁⲗ ⲛⲓⲁⲛⲁ ⲕⲁⲗ**; left unfinished. Fol. 151 *a*.

5. Of the Dead, **ⲕⲁⲗ ⲛⲓⲁⲛⲁ ⲕⲁⲗ**. Fol. 211 *a*.

6. Of the holy Cross, **ⲕⲁⲗ ⲛⲓⲁⲛⲁ ⲕⲁⲗ**; imperfect. Fol. 232 *a*.

7. Of the holy Apostles, **ⲕⲁⲗ ⲛⲓⲁⲛⲁ ⲕⲁⲗ**; imperfect. Fol. 248 *a*.

Fol. 268 contains a **ⲕⲁⲗ** for the Resurrection, written by a different hand.

On fol. 268 *b* there is a note in Syriac and Arabic, by a priest named Ibrāhīm or Abraham, dated A. Gr. 1558, A.D. 1247. The Arabic text is the better preserved.

..... النفس ابراهيم من ال..... سنة الف وخمسماية  
وثمانية وخمسين من سنين لاسكندر ابن فليبيوس اليوناني  
في عشرين يوم من [زيران] يوم الثلثة .....

The prayer on fol. 2 *a* is apparently in the same handwriting as this note.

There is another note on fol. 268 *b*, in which the priest Daniel, from the village of Ḥagūlī, mentions that he read this volume twice, once at Ḥagūlī, and again at the village of Benīsa. **ⲕⲁⲗ ⲛⲓⲁⲛⲁ ⲕⲁⲗ**

















אֲשֶׁר הָיָה הַיּוֹם שֶׁבְּעֵת הַיּוֹם הַזֶּה  
 עָבַד לַחַד שׁוּרוּרִי בְּיַד הַנְּזִירִי  
 אֲרַחֵם יָאֲרֵב עֲבֶדְךָ הַשֶּׁמֶשׁ שׁוּרוּרִי בְּעֵד הַמֶּסֶח  
 בֶּן גֵּרְגִישׁ בֶּן סַעִיד בֶּן חֻוָּק (sic) הָעֵבְרִי (הָעֵבְרִי)  
 וְאַרְחֵם כָּל גֵּנְסֵה מִן מָא (sic) תִּקְדָּם וּמִן תֵּאֲחֵר בְּרַחֲמֵה  
 מִנִּי יָאֲרַחֵם הָרַחֲמִיִּים וַיֵּאֱזָרֵךְ כָּל מִן אֲחָטָא בְּנִעְמָה מִנִּי  
 וְאַרְחֵם הַמוֹנִיִּים בַּלְּמִשְׁחָה אֲרִתְּכִסְיִים בְּשִׁפְעָתֵי דַּרְךְ כָּל מִדְּחָה  
 וְקִדְשׁ וְטַהֲרָה אֲמִיִּים אֲמִיִּים אֲמִיִּים

in the manuscript. *بسم الاب والابن وروح القدس*  
 اله واحد اشتراه سُورُورِي بِيَدِهِ (نَهْبَةُ) النَّصَارِيِّ بِمَنْدِيَةِ زَنْتِي  
 اَرْحَمَ يَا رَبِّ عَبْدَكَ الشَّمْسَ سُورُورِي بِنِ الشَّمْسِ عَبْدَ الْمَسِيحِ  
 بِنِ جَرِيسِ بِنِ سَعِيدِ بِنِ حُوَاقِ (sic) الْعَابُودِيِّ (الْعَابُودِيِّ)  
 وَاَرْحَمَ كُلَّ جَنْسَةٍ مِنْ مَآ (sic) تَقَدَّمَ وَمِنْ تَأَخَّرَ بِرَحْمَةٍ  
 مِنْكَ يَا اَرْحَمَ الرَّاحِمِينَ وَيَا غَافِرَ كُلِّ مِنْ اَخْطَا بِنِعْمَةٍ مِنْكَ  
 وَاَرْحَمَ الْمَوْنِيِّينَ بِالْمَسِيحِ الْاَرْتَقْصِيِّينَ بِشَفَاعَةِ دَارِكِ كُلِّ مَدْحَةٍ  
 وَقِدْسٍ وَطَهَارَةٍ اَمِيْنِ اَمِيْنِ اَمِيْنِ

Another note, on fol. 273 a, states that it was  
 written in the year 1367, A.D. 1056, in the  
 monastery of Elias, on the Black mountain  
 (near Antioch), by the priest Peter, otherwise  
 called Polycarp, the son of Joseph. אֲשֶׁר  
 הָיָה הַיּוֹם שֶׁבְּעֵת הַיּוֹם הַזֶּה  
 עָבַד לַחַד שׁוּרוּרִי בְּיַד הַנְּזִירִי  
 אֲרַחֵם יָאֲרֵב עֲבֶדְךָ הַשֶּׁמֶשׁ שׁוּרוּרִי בְּעֵד הַמֶּסֶח  
 בֶּן גֵּרְגִישׁ בֶּן סַעִיד בֶּן חֻוָּק (sic) הָעֵבְרִי (הָעֵבְרִי)  
 וְאַרְחֵם כָּל גֵּנְסֵה מִן מָא (sic) תִּקְדָּם וּמִן תֵּאֲחֵר בְּרַחֲמֵה  
 מִנִּי יָאֲרַחֵם הָרַחֲמִיִּים וַיֵּאֱזָרֵךְ כָּל מִן אֲחָטָא בְּנִעְמָה מִנִּי  
 וְאַרְחֵם הַמוֹנִיִּים בַּלְּמִשְׁחָה אֲרִתְּכִסְיִים בְּשִׁפְעָתֵי דַּרְךְ כָּל מִדְּחָה  
 וְקִדְשׁ וְטַהֲרָה אֲמִיִּים אֲמִיִּים אֲמִיִּים

This Surūr was a native of Palestine, for  
 on fol. 305 b he has written in the Palestinian  
 character (see Land, Aneed. Syr., t. i., tab.  
 xviii) the words: *هذه قونين (قونين) سرياني رهوي*  
*اشتراهم اشماس (الشَّمْس) سُورُورِ ابْنِ اشماس (الشَّمْس)*  
*عبد المسيح اله (الله) يرحم والديه جميعاً امين*  
*قونين سورياني رهوي لכול (لكل) يوم طول اسنه (السنة)*

"These are Syro-Edessene canons, which  
 were purchased by the deacon Surūr, son of  
 the deacon 'Abd al-Masih. May God have  
 mercy on both his parents. Amen.— Syro-  
 Edessene canons for every day throughout  
 the year."

Underneath he has once more written his  
 name in Greek letters: *σουρουρ*.

Green paint has been largely employed in  
 the ornaments and some of the rubrics of  
 this volume. See, for instance, foll. 28 a,  
 64 a, 98 b, 132 a, 161 b, 192 a, 223 a, 260 a,  
 and 274 a.

[Add. 14,510.]

CCCCLXXXVII.

On fol. 273 a there is also the following  
 note, in an Arabic hand of about the xiii<sup>th</sup>  
 cent., stating that the book was purchased  
 by the deacon Surūr, at the village called  
 Minyat Ziftā near Cairo. Most of the dia-  
 critical, and all the other points, are wanting

Paper, about 8½ in. by 5½, consisting of  
 152 leaves, some of which are much stained  
 and torn, especially foll. 1 and 146. The  
 quires, signed with Syriac, and by a later  
 hand with Armenian letters, are 16 in  
 number. A leaf is wanting at the beginning,



1. **ܠܗܘܘܬܐ**, or supplicatory hymns, arranged according to the eight tones; imperfect. Fol. 114 *a*.

2. The history of John the Less, or the Younger, **ܠܝܘܢܢܐ ܡܪܝܢܐ ܝܘܢܝܐ**; imperfect. Fol. 141 *a*.

[Add. 14,724, foll. 114—144.]

### CCCCLXXXIX.

Paper, about 7 in. by 4 $\frac{7}{8}$ , consisting of 34 leaves (Add. 17,253, foll. 70—103), a few of which are more or less torn, especially foll. 70, 75, and 103. The quires are signed with letters from **ܠ** to **ܝ**, and by later hands from **ܘ** to **ܙ** and from **ܛ** to **ܠ**. Leaves are wanting at the beginning and end, as well as after foll. 70, 74, 75, and 102. The number of lines in each page varies from 15 to 23. This manuscript is written in a rather inelegant hand of the xiii<sup>th</sup> cent., and contains—

**ܠܗܘܘܬܐ**, arranged according to the eight tones.

[Add. 17,253, foll. 70—103.]

### CCCCXC.

Thirteen paper leaves, about 8 $\frac{3}{8}$  in. by 5 $\frac{5}{8}$ , several of which are much torn. The quires are signed with letters, and there are from 12 to 15 lines in each page. The writing, though coarse, is good and regular, of the xiii<sup>th</sup> or xiv<sup>th</sup> cent. The contents are—

Supplicatory hymns, **ܠܗܘܘܬܐ**, arranged according to the eight tones, but very imperfect.

[Add. 14,738, foll. 64—76.]

### CCCCXCI.

Paper, about 5 $\frac{1}{4}$  in. by 3 $\frac{3}{4}$ , consisting of 118 leaves, the first 40 of which are slightly mutilated. It is evidently the work of several hands of the xiii<sup>th</sup> and xiv<sup>th</sup> centuries.

Foll. 82 *a*—84 *b* and foll. 85 *a*—102 *b* are neatly written, with occasional Greek vowels; elsewhere the writing is more or less irregular and inelegant. This manuscript is imperfect at the beginning and end, and there are lacunæ after foll. 46, 84, and 94. The contents are—

1. Supplicatory hymns, **ܠܗܘܘܬܐ**; imperfect at the beginning. Fol. 1 *a*.

2. Similar hymns, arranged according to the eight tones: **ܠܗܘܘܬܐ ܠܗܘܘܬܐ ܠܗܘܘܬܐ ܠܗܘܘܬܐ ܠܗܘܘܬܐ ܠܗܘܘܬܐ ܠܗܘܘܬܐ ܠܗܘܘܬܐ ܠܗܘܘܬܐ**. Imperfect at the end. Fol. 9 *a*.

3. **ܠܗܘܘܬܐ** and **ܠܗܘܘܬܐ**; imperfect at the beginning. Fol. 47 *a*.

4. **ܠܗܘܘܬܐ** and **ܠܗܘܘܬܐ**; imperfect at the beginning and end. Fol. 85 *a*.

5. **ܠܗܘܘܬܐ** from Syrian canons. Fol. 95 *b*.

6. **ܠܗܘܘܬܐ**, or prayers, of Jacob of Batnae, etc.; imperfect at the end. Fol. 103 *a*.

[Add. 17,258, foll. 1—118.]

### CCCCXCII.

Paper, about 7 in. by 5, consisting of 24 leaves (Add. 14,720, foll. 112—135), the last four of which are much torn. The quires, of which the original number is uncertain, are signed with Syriac and Greek letters (**ܠ** and **II**, fol. 122 *b*), but by a later hand. There is a lacuna after fol. 132. Each page has from 17 to 22 lines. This manuscript is written in a rather inelegant hand, apparently of the xiv<sup>th</sup> cent. It contains—

1. **ܠܗܘܘܬܐ**, or supplicatory hymns, arranged according to the eight tones, the first of which is imperfect. Fol. 112 *a*.

2. A discourse of Mār Ḥananyā or Ananias,\* **ܠܗܘܘܬܐ ܠܗܘܘܬܐ**. Fol. 121 *a*. It is com-

\* In Dr. Payne Smith's Catalogue of the Syriac MSS. in the Bodleian Library, col. 431, no. 3, this discourse is ascribed to Ananias Xenaias, or Ignatius XI, patriarch of the Jacobites, A.D. 1484—1493 (see Assemani, *Bibl. Or.*, t. ii., pp. 386, 468); but the present manuscript seems to belong to the previous century.





24 lines in each page. They contain portions of a collection of sedras and prayers for various occasions, one of which is ascribed to Severus, **כעכ ל כעכעכ כעכעכ**  
**כעכ עכעכעכעכ כעכעכעכ כעכעכעכ**  
**כעכ כעכעכ . כעכעכ כעכעכ כעכעכ**  
**כעכעכ**

[Add. 14,523, foll. 10—13.]

CCCCXCVI.

Two vellum leaves, both much mutilated, perhaps belonging to the same manuscript as the preceding number. They contain prayers, written in a fine Estrangēlā of about the viii<sup>th</sup> cent.; e.g. **כעכ כעכ כעכ**  
**כעכעכ כעכעכ כעכעכ כעכעכ**, and **כעכ**  
**כעכעכ כעכעכ כעכעכ כעכעכ**

[Add. 14,667, foll. 44, 45.]

CCCCXCVII.

A vellum leaf, 8 $\frac{3}{4}$  in. by 5 $\frac{7}{8}$ , much soiled and torn. It contains parts of two sedras, written in a good hand of about the ix<sup>th</sup> cent.

[Add. 17,218, fol. 52.]

CCCCXCVIII.

Two vellum leaves, much mutilated, containing sedras (**כעכעכ כעכעכ** and **כעכעכ כעכעכ**), written in a good, current hand of the ix<sup>th</sup> or x<sup>th</sup> cent.

[Add. 17,218, foll. 48, 49.]

CCCCXCIX.

Vellum, about 10 $\frac{1}{2}$  in. by 7 $\frac{1}{8}$ , consisting of 12 leaves, the remnants of a volume of 10 or 12 quires (fol. 8, **כעכ**; fol. 10, **כעכ**). Each page is divided into two columns, of from 28 to 32 lines. The writing is good and

regular, of about the x<sup>th</sup> cent. These leaves contain—

Portions of a collection of Sedras and Prayers for various occasions.

1. Sedras, **כעכעכ כעכעכ**, for the several festivals; viz.

a. The Nativity; imperfect. Fol. 1 a.

b. The Epiphany; imperfect. Fol. 1 b.

c. Easter Sunday; imperfect. Fol. 2 a.

d. New (or Low) Sunday. Fol. 3 a.

e. The Ascension. Fol. 3 b.

f. Pentecost; imperfect. Fol. 5 a.

g. The Dead; imperfect. Fol. 6 a.—At a funeral, **כעכעכ כעכעכ . כעכעכ כעכעכ**  
**כעכעכעכעכ**; imperfect. Fol. 7 a.

h. **כעכעכ כעכעכ כעכעכ**; imperfect. Fol. 8 a.

2. a. Prayers, arranged alphabetically; imperfect. Fol. 10 a. Subscription, fol. 11 a: **כעכעכ כעכעכ כעכעכ כעכעכ**  
**כעכעכ כעכעכ כעכעכ כעכעכ**  
**כעכעכ כעכעכ כעכעכ כעכעכ**  
**כעכעכ כעכעכ כעכעכ כעכעכ**  
**כעכעכ**

b. Prayers to be said at the end of the several daily services, **כעכעכ כעכעכ**  
**כעכעכ כעכעכ כעכעכ כעכעכ**  
**כעכעכ כעכעכ**. Of these there remain: **כעכעכ**, at vespers, fol. 11 a; **כעכעכ**, at compline, fol. 12 b.

[Add. 14,521.]

D.

Two vellum leaves, about 6 $\frac{1}{2}$  in. by 4 $\frac{1}{2}$ , slightly stained and mutilated. They contain prayers for the feast of the Epiphany, **כעכעכ כעכעכ**, written in a good hand of the x<sup>th</sup> cent., with 19 or 20 lines in each page.

[Add. 14,667, foll. 52, 53.]

DI.

Four vellum leaves, about 7 in. by 5,



r. The Commemoration of the holy Teachers, *ⲕⲁⲗⲁⲓⲁⲛⲁ ⲕⲁⲓⲁⲛⲁ*. Fol. 38 a.

s. The Commemoration of all Saints, *ⲁⲛⲁⲓⲁⲛⲁ ⲕⲁⲓⲁⲛⲁ*, alphabetical; imperfect. Fol. 39 a.

t. Prayers for the canonical hours of the ferial days; viz.

a. *ⲕⲁⲓⲁⲛⲁ ⲕⲁⲓⲁⲛⲁ*, fol. 40 a; *ⲕⲁⲓⲁⲛⲁ ⲕⲁⲓⲁⲛⲁ*, fol. 41 a.

β. *ⲕⲁⲓⲁⲛⲁ ⲕⲁⲓⲁⲛⲁ*. Fol. 42 a.

γ. *ⲕⲁⲓⲁⲛⲁ*, in part alphabetical, fol. 43 a; *ⲕⲁⲓⲁⲛⲁ ⲕⲁⲓⲁⲛⲁ*, fol. 46 a.

δ. *ⲕⲁⲓⲁⲛⲁ*, in part alphabetical. Fol. 46 b.

ε. *ⲕⲁⲓⲁⲛⲁ ⲕⲁⲓⲁⲛⲁ*, alphabetical. Fol. 52 a. Among these are some ascribed to John the patriarch, fol. 52 a; Cyriacus, bishop of Tellā, *ⲕⲁⲓⲁⲛⲁ*, fol. 64 b; and Dionysius the Areopagite, *ⲕⲁⲓⲁⲛⲁ*, fol. 65 b.

ζ. *ⲕⲁⲓⲁⲛⲁ ⲕⲁⲓⲁⲛⲁ*. Fol. 66 b.

η. A prayer to be said before the hymn "Gloria in excelsis," *ⲕⲁⲓⲁⲛⲁ* *ⲕⲁⲓⲁⲛⲁ*. Fol. 69 b. It is written in large Estrangēla characters, and underneath it are the words (sic) *ⲕⲁⲓⲁⲛⲁ ⲕⲁⲓⲁⲛⲁ*, "trial of Estrangēla writing."

2. Prayers for various occasions, *ⲕⲁⲓⲁⲛⲁ* *ⲕⲁⲓⲁⲛⲁ*.

a. *ⲕⲁⲓⲁⲛⲁ ⲕⲁⲓⲁⲛⲁ*. Fol. 70 a.

b. *ⲕⲁⲓⲁⲛⲁ ⲕⲁⲓⲁⲛⲁ*. Fol. 71 a.

c. *ⲕⲁⲓⲁⲛⲁ ⲕⲁⲓⲁⲛⲁ*. Fol. 71 b.

d. *ⲕⲁⲓⲁⲛⲁ*. Fol. 71 b.

e. *ⲕⲁⲓⲁⲛⲁ*, of Atticus

(of Constantinople), *ⲕⲁⲓⲁⲛⲁ*. Fol. 72 a.

f. *ⲕⲁⲓⲁⲛⲁ ⲕⲁⲓⲁⲛⲁ*. Fol. 72 a.

g. *ⲕⲁⲓⲁⲛⲁ ⲕⲁⲓⲁⲛⲁ*. Fol. 72 b.

h. *ⲕⲁⲓⲁⲛⲁ ⲕⲁⲓⲁⲛⲁ*. Fol. 73 a.

i. *ⲕⲁⲓⲁⲛⲁ*, of S. Andrew the Apostle, *ⲕⲁⲓⲁⲛⲁ*. Fol. 73 b.

j. *ⲕⲁⲓⲁⲛⲁ ⲕⲁⲓⲁⲛⲁ*. Fol. 74 a.

k. *ⲕⲁⲓⲁⲛⲁ ⲕⲁⲓⲁⲛⲁ*. Fol. 74 b.

l. *ⲕⲁⲓⲁⲛⲁ*, of Severus of Antioch, *ⲕⲁⲓⲁⲛⲁ*. Fol. 74 b. —Another, fol. 75 a; *ⲕⲁⲓⲁⲛⲁ*, fol. 75 b; *ⲕⲁⲓⲁⲛⲁ*, fol. 75 b, margin; *ⲕⲁⲓⲁⲛⲁ*, fol. 76 a.

m. *ⲕⲁⲓⲁⲛⲁ ⲕⲁⲓⲁⲛⲁ*. Fol. 76 b.

n. *ⲕⲁⲓⲁⲛⲁ*, of Severus of Antioch. Fol. 76 b. —*ⲕⲁⲓⲁⲛⲁ*, fol. 77 a.

o. *ⲕⲁⲓⲁⲛⲁ*, of Timothy (of Alexandria), *ⲕⲁⲓⲁⲛⲁ*. Fol. 78 a.

p. *ⲕⲁⲓⲁⲛⲁ*. Fol. 78 a.

q. *ⲕⲁⲓⲁⲛⲁ*. Fol. 78 b.

7. קטן על שרעוהו קטן קטן  
הוא על שרעוהו קטן קטן  
הוא על שרעוהו קטן קטן  
הוא על שרעוהו קטן קטן.  
Fol. 79 a. It is followed by  
other prayers to be said over polluted water  
and wine.

8. קטן קטן קטן קטן קטן  
קטן קטן קטן קטן קטן.  
Fol. 80 a.—קטן  
קטן קטן קטן קטן, fol. 80 a.

9. קטן קטן קטן קטן קטן.  
Fol. 80 a.

10. קטן קטן קטן קטן קטן  
קטן קטן. Fol. 80 b.

11. קטן קטן קטן קטן קטן. Fol. 81 a.

12. קטן קטן קטן קטן קטן.  
Fol. 81 b.

13. קטן קטן קטן קטן קטן  
קטן קטן. Fol. 81 b.—קטן  
קטן קטן קטן קטן קטן,  
fol. 82 a.

14. קטן קטן קטן קטן קטן. Fol. 82 b.

15. קטן קטן קטן קטן קטן. Fol. 82 b.

16. קטן קטן קטן קטן קטן. Fol. 83 a.

17. קטן קטן קטן קטן קטן  
קטן קטן. Fol. 83 a.—קטן  
קטן קטן קטן קטן קטן,  
fol. 83 b.

18. קטן קטן קטן קטן קטן.  
Fol. 83 b.—קטן קטן קטן קטן קטן,  
fol. 83 b.

19. קטן קטן קטן קטן קטן. Fol. 84 a.

20. קטן קטן קטן קטן קטן  
קטן קטן קטן קטן קטן.  
Fol. 84 a.

21. קטן קטן קטן קטן קטן. Fol. 84 b.—  
קטן קטן, fol. 84 b; קטן קטן קטן קטן,

fol. 84 b, margin; קטן קטן קטן קטן, fol.  
84 b; קטן קטן קטן קטן, fol. 84 b; קטן  
קטן, fol. 85 a.

22. The Order of Tonsure, קטן קטן  
קטן קטן קטן קטן קטן. Fol. 85 b.

23. קטן קטן קטן קטן קטן.  
Fol. 91 b.

24. Prayers for the whole congregation;  
imperfect. Fol. 94 b.

25. קטן קטן קטן קטן קטן.  
Fol. 99 a.

26. קטן קטן קטן קטן קטן. Fol. 99 b.

27. קטן קטן קטן קטן קטן. Fol. 100 a.

28. קטן קטן קטן קטן קטן.  
100 a.

29. קטן קטן קטן קטן קטן. Fol. 100 b.

30. קטן קטן קטן קטן קטן. Fol. 100 b.

31. קטן קטן קטן קטן קטן.  
Fol. 101 a.

32. קטן קטן קטן קטן קטן. Fol. 101 a.

33. קטן קטן קטן קטן קטן.  
101 b.

34. Consolatory Discourses for the Dead,  
קטן קטן קטן קטן קטן.

35. קטן קטן קטן קטן קטן.  
Fol. 102 a.

36. קטן קטן קטן קטן קטן. Fol. 102 b.

37. קטן קטן קטן קטן קטן. Fol. 103 a.

38. קטן קטן קטן קטן קטן. Fol. 105 b.

39. קטן קטן קטן קטן קטן. קטן קטן  
קטן קטן קטן קטן קטן. קטן קטן. Fol. 106 a.

40. קטן קטן קטן קטן קטן. קטן קטן  
קטן קטן קטן קטן קטן. קטן קטן  
קטן קטן קטן קטן קטן. קטן קטן  
קטן קטן קטן קטן קטן. Fol. 107 a.







day in Passion Week, the Saturday of Annunciation, and the Festivals of our Lord:

ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ  
 ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ  
 ⲛⲓⲛⲁⲓ. Fol. 23 b.\*

[Add. 14,692, foll. 1—24.]

\* The writer of this manuscript had it bound with no. cclxxiii (see above, p. 211), on the first page of which, fol. 25 a, he wrote a prayer, to be substituted for the oratio pacis on Thursday in Passion Week and on the Saturday of Annunciation:

ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ  
 ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ  
 ⲛⲓⲛⲁⲓ. ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ

DXII.

A paper leaf, about 10 in. by 6½, much mutilated. It seems to contain part of a litany of the Apostles, the seventy Disciples, and various Saints and Fathers, written in a good hand of the xv<sup>th</sup> cent.

[Add. 14,736, fol. 60.]















11. For any person, *ܘܠܟܘܢ ܗܘܝܘܢܐ ܕܘܢܐ*. Imperfect. Fol. 13 *b*.

12. Short ejaculatory prayers on various occasions, for the whole people and for individuals. Fol. 14 *a*.

13. Consolatory phrases, *ܘܠܟܘܢ ܗܘܝܘܢܐ*; left unfinished by the scribe. Fol. 18 *a*.

This manuscript is palimpsest, and contains portions of a Greek Lectionary from the Gospels, of the viii<sup>th</sup> cent., written in rather elegant, slanting uncials, with larger initial letters and with accents. Some of the rubrics are still quite legible; for example, foll. 1 *a*, 4 *b*, 6 *b*, 7 *a*, 8 *b*, 11 *a*, and 13 *b*. The text can be read with considerable ease in most places, but particularly on foll. 1 *a* and 18 *b*, which have been left blank by the Syrian scribe.

[Add. 14,638, foll. 1—18.]

#### DXXIV.

Eight vellum leaves, 6½ in. by 4½, with from 18 to 28 lines in each page (Add. 14,638, foll. 19—26). The writing is good and regular, of about the x<sup>th</sup> cent., but the character employed on fol. 23 *b*, etc., is more cursive than that of the previous pages. The contents are—

Consolatory discourses and prayers for the Dead; viz.

1. For any person, *ܘܠܟܘܢ ܗܘܝܘܢܐ*; imperfect at the beginning. Fol. 19 *a*.

2. Another, *ܘܠܟܘܢ ܗܘܝܘܢܐ ܕܘܢܐ ܘܠܟܘܢ ܗܘܝܘܢܐ*. Fol. 19 *b*.

3. Another, *ܘܠܟܘܢ ܗܘܝܘܢܐ ܕܘܢܐ ܘܠܟܘܢ ܗܘܝܘܢܐ*. Fol. 21 *b*.

4. A prayer, *ܘܠܟܘܢ ܗܘܝܘܢܐ ܕܘܢܐ ܘܠܟܘܢ ܗܘܝܘܢܐ*. Fol. 23 *a*.

5. Short addresses on the Commemoration of Saints and Martyrs. Fol. 23 *b*.

6. Address of the priest at a commemoration, *ܘܠܟܘܢ ܗܘܝܘܢܐ ܕܘܢܐ ܘܠܟܘܢ ܗܘܝܘܢܐ*. Fol. 25 *b*.

7. Consolatory discourse for a priest, *ܘܠܟܘܢ ܗܘܝܘܢܐ ܕܘܢܐ*; imperfect at the end. Fol. 26 *a*.

[Add. 14,638, foll. 19—26.]

#### DXXV.

Three paper leaves, all much mutilated (Add. 14,725, foll. 96—98). The writing is neat and regular, of the x<sup>th</sup> or xi<sup>th</sup> cent. They contain—

Consolatory discourses for the Dead; viz.

1. Imperfect at the beginning. Fol. 96 *a*.

2. On those who die in foreign lands, *ܘܠܟܘܢ ܗܘܝܘܢܐ ܕܘܢܐ ܘܠܟܘܢ ܗܘܝܘܢܐ*. Fol. 96 *b*.

3. On virgins, *ܘܠܟܘܢ ܗܘܝܘܢܐ ܕܘܢܐ ܘܠܟܘܢ ܗܘܝܘܢܐ*. Fol. 97 *a*.

4. On children, *ܘܠܟܘܢ ܗܘܝܘܢܐ ܕܘܢܐ*. Fol. 97 *b*.

5. On aged men of worth, *ܘܠܟܘܢ ܗܘܝܘܢܐ ܕܘܢܐ ܘܠܟܘܢ ܗܘܝܘܢܐ*; imperfect at the end. Fol. 98 *b*.

[Add. 14,725, foll. 96—98.]

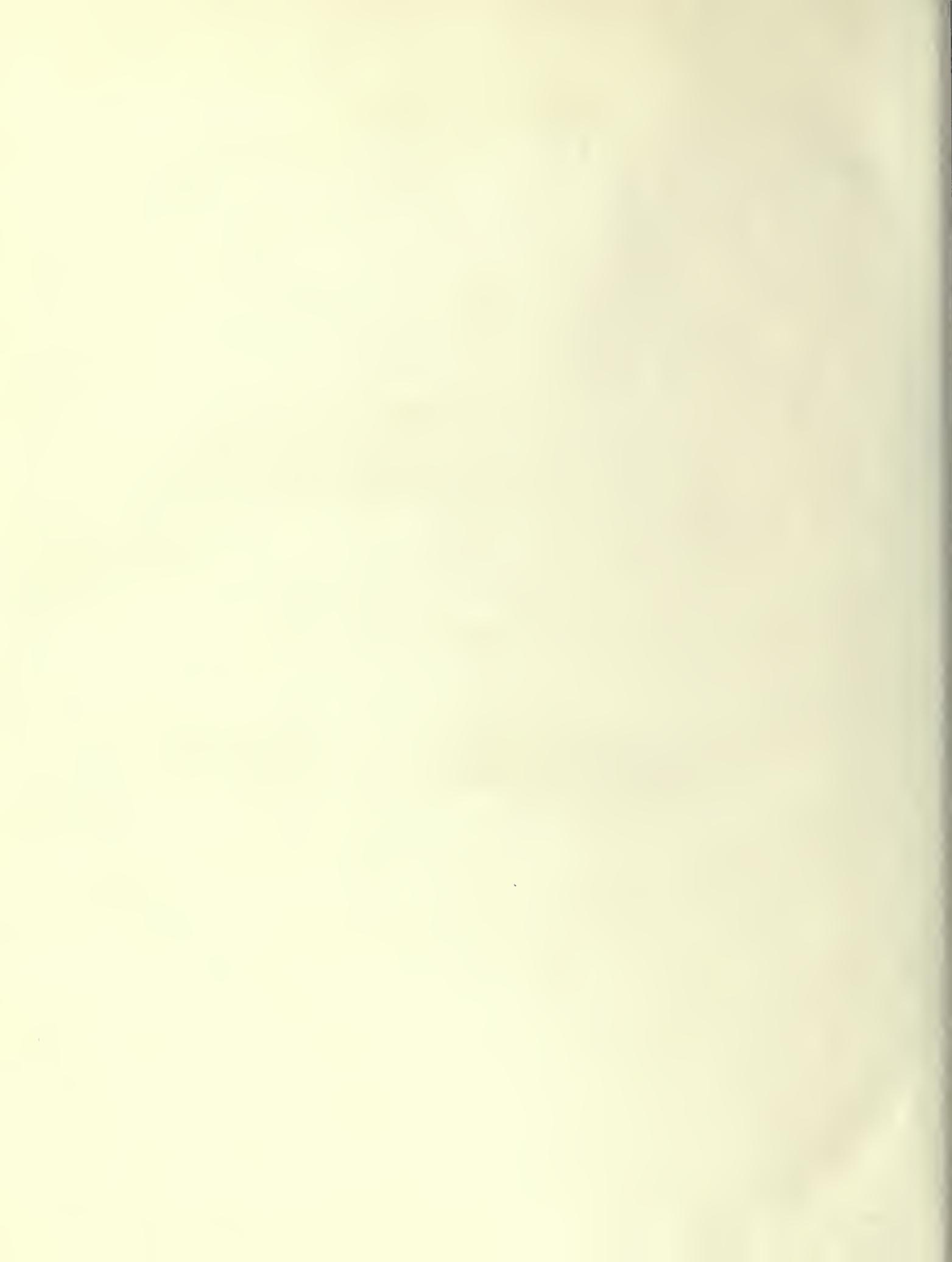
#### DXXVI.

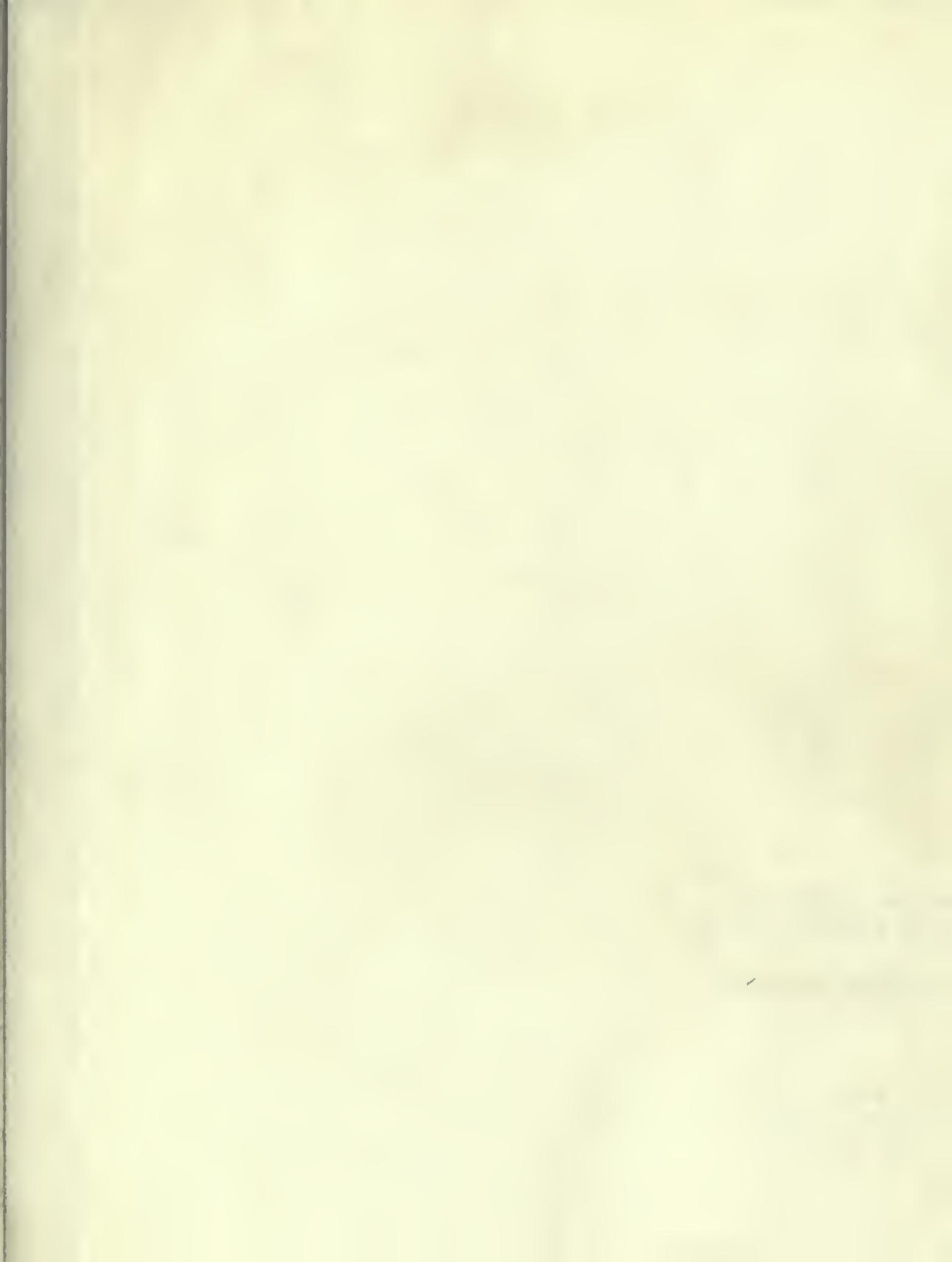
A paper leaf, much mutilated, containing part of a funeral sermon, written in a good, current hand of the x<sup>th</sup> or xi<sup>th</sup> cent.

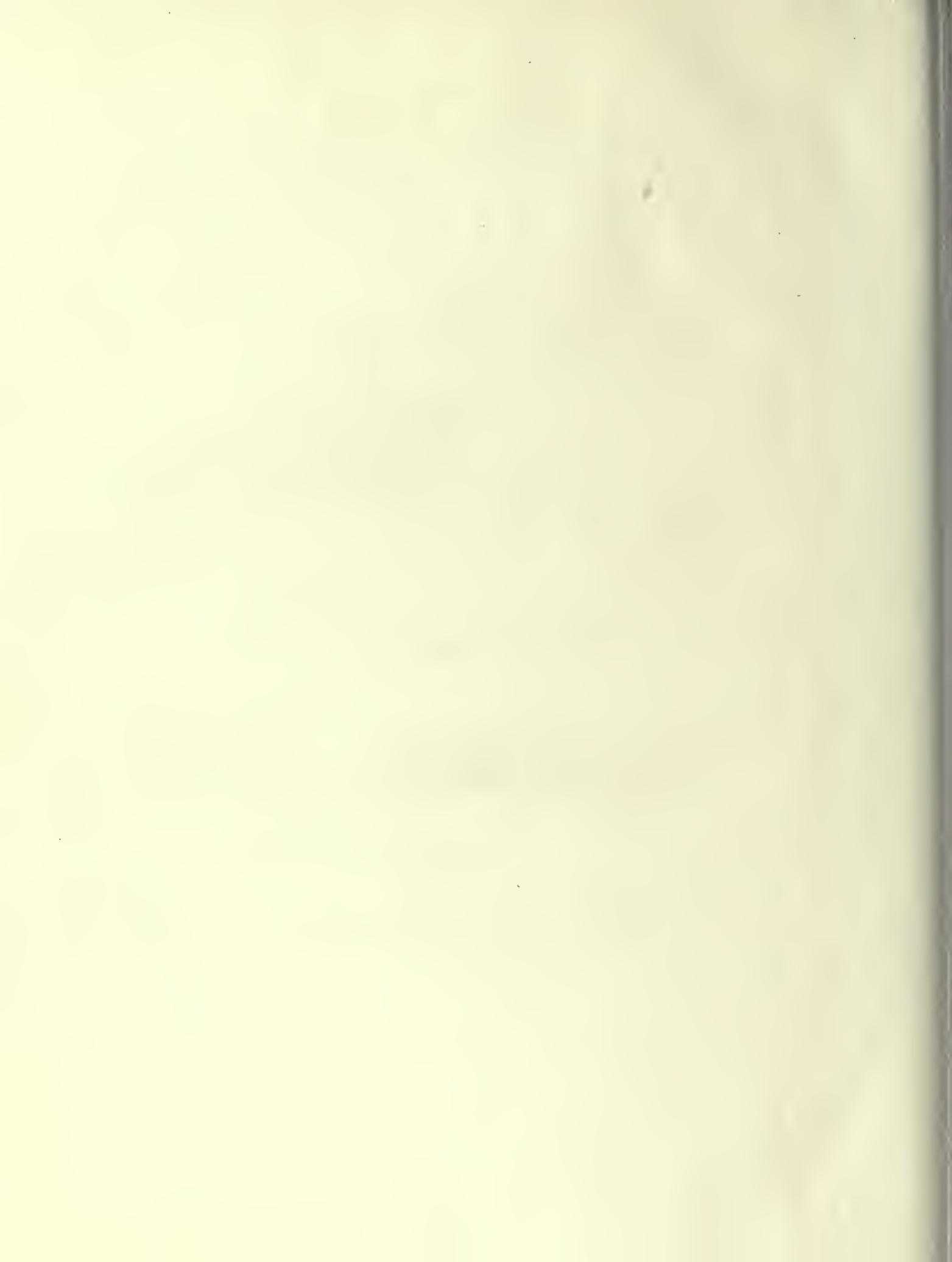
[Add. 14,725, fol. 99.]











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